TRA CERTSTEIN CERTSTEIN CANTURY

Vol. XXXI

June 25, 1914

Number 26

Modern Revival in Religion

By Theodore G. Soares

First Assyrian Capital Found

By Edgar J. Banks

Another Jeremiah Story

By William E. Barton

Sunday School Forces Storm Chicago

Some of the Features of the International Convention, at Medinah Temple, Chicago June 23-30, 1914

CHICAGO

The Bethany System of Sunday School Literature Demands Your Attention!

- It is the product, not simply of the talent of our own brotherhood, but of the expert workers and writers of the ENTIRE SUNDAY SCHOOL WORLD.
- 2. Mechanically it is the most nearly perfect of all the systems of graded liverature produced to date.
- 3. Because the use of the Bethany lessons will make it possible for your school to co-operate in graded union activities. With other literatures, you will be handicapped in such co-operation.
- 4. It represents a notable achievement in Christian unity, for which principle the Disciples as a people stand. The Bethany literature is the joint product of five Protestant bodies.

We do not ask you to use the "Bethany." We do ask you to compare it with other systems. If it does not prove to be the Best, after a careful examination, use the system that IS the best.

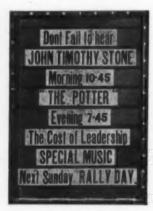
Send for returnable sample copies today

Disciples Publication Society 700-714 E. 40th St., Chicago

If You Are the Same

AS OTHER PROGRESSIVE PASTORS

You Will Want



keep before the passing public the an-nouncement of your services, and special meetings of your church.

Church publicity is information. Church in-formation develops interest. Interest develops co-operation.

No publicity is as effective as the

Changeable Letter BULLETIN BOARD

used in hundreds of churches the We can furnish anything needed in an country over. up-to-date Sunday-school. Full information sent on

DISCIPLES PUBLICATION SOCIETY

DEPT. M.

700 E. FORTIETH ST.

CHICAGO

Rev. Finis Idleman, of Des Moines, Will Write for "The Conquest"



Rev. Finis Idleman.

For several months "The Conquest" has been looking for a man who could work out our ideal of what a Sunday School lesson treatment should be. In addition to the Scripture text and a "verse by verse" explana-tory column, there should be a straight-from-the-shoulder talk applying the principles of the Sacred Word to today's life. We have found the man who can do it, and is willing to do it. Mr. Idleman will talk to "Conquest" Bible classes just as he talks to

his great Des Moines class. His treatment of the lessons will be forceful, inspirational, up-to-date. This feature will begin early in July. Watch for it. Still other

new features are to be announced.

Have you seen "The Conquest?" Send for free copy.

DISCIPLES PUBLICATION SOCIETY 700-714 E. 40th St. CHICAGO, ILL.

tions—The label on the the month to which subscri-List is revised monthly. Of a on label is a receipt fo oe on subscription account.

Change of address In ordering change of address give the old as well as the

THE CHRISTIAN CENTURY

Published Weekly by the Dissiples of Christ in the interest of the

Disciples Publication Society, Proprietors

United Religious Press Building, 700-714 East Fortieth St., Chicago, Ill.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago, Illinois, Under Act of March 3, 1879.

Discontinuances—In order that sub-scribers may not be annoyed by fail-ure to receive the paper, it is not dis-continued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

Remittaness—Should be sent by draft or money order payable to The Dis-ciples Publication Society. If losal check is sent add ten cents for exchange charged us by Chicago banks.

The Disciples
Publication
Society
Society
The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote undenominational and

undenominational and constructive Christianity.

The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings. The churches and Sunday-schools own and directly operate it. It is their contribution to the advocacy and practice of the ideals of Christian unity and religious advention.

education.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion. ligion.

The Disciples Publication Jociety regards itself as a thoroughly undenomina-

tional institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse is fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

In publishing literature for religious education the Society believes a body of such literature prepared by the co-operative effort of many communions reaches a much higher level of catholicity and truth than can be attained by writers limited by the point of view of a single communion.

The Sunday-achool literature (The Rethany System, published by this house.

munion.

The Sunday-chool literature (The Bethany System, published by this house, has been prepared through the Society's association with the writers, editors and official publishing houses of the Methodist, Presbyterian, Congregational and

other communions. In its mechanical and artistic quality, its low selling-price, its pedagogical adequacy, and, still more, in its happy solution of doctrinal differences it is a striking illustration of the possibilities of the new day of unity into which the church is now being ushered.

The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

haracter Talks & By Austin Hunter, Pastor Jackson Boulevard Christian Church, Chicago

SELF-CONTROL



Rev. Austin Hunter.

SELF-CONTROL

Self-control is an indispensable element to a useful life. Great power is of little service unless it is under control. Many a man spoils all the good he has accomplished by allowing his temper to get the better of him. It is no mark of greatness to be high-spirited unless you master yourself. Some insane people are high-strung. We are exhorted repeatedly in the Word to moderation. It is not "Let your self-assertiveness, or your anger, but rather let your mederation be known to all men." Self-mastery is a key quality; it is the secret to steadfastness, to service and to safety in Christian work. How perfectly self-possessed at all times the Master was! Hence nothing ever caused him regret. We are to "bridle" the tongue. This is the organ put in motion when we lose self-control. The perfect man is one who offendeth not in "word." Let every one who would seek to be great understand that "he that controlleth his own spirit is greater than he that taketh a city." taketh a city."

"The Conquest is just what you say it is-'a journal of character-building," writes one of our superintendents. "The Conquest" takes itself seriously. That's why its readers take it seriously. Is the paper your school is taking one that emphasizes the things that should be emphasized in a Sunday school-serious Bible study, religious ideals and Christian ser-vice? "The Conquest" has as its aim not simply to give schools what they have been used to-small talk of school work; but to publish such material as will actually GROW CHARACTER.

Have you seen "The Conquest?" "Character Talks" is one of its features. J. H. Goldner, of Cleveland, will contribute the "Talks" for July. Send for a copy of "The Conquest."

Disciples Publication Society - 700-714 E. Fortieth St. Chicago

Good Only Until July 10th

The special offer to send a copy of "The Meaning of Baptism" free with a new subscription to The Christian Century will be withdrawn, absolutely, by July 10th. On that date the book will be ready for delivery and will be sold only at the regular price of \$1.25, plus 10 cents for postage. Do not delay until this offer closes! Secure a new subscriber and send your remittance at once!

Now Ready for the Press

Extraordinarily Large Edition

The MEANING of BAPTISM

By Charles Clayton Morrison

250 pages, \$1.25 plus 10 cents postage

The most important work treating of the characteristic teaching of Baptists and Disciples that has appeared in this generation. It deals with a theme that is peculiarly alive to every mind that has had any part in the Disciples' reformatory movement. The author writes with conviction, but wholly without partisanship. He states issues incisively and faces them squarely. He holds an original and independent point of view for the treatment of the subject of Christian Baptism. He accepts the position of the Disciples as to the practice of immersion only, but rejects much of the reasoning traditionally put forth by his brethren and the Baptists in support of this practice. The book is refreshingly frank. Mr. Morrison does not believe that immersion is baptism. In the opening chapter the author puts himself squarely in opposition to Alexander Campbell's argument,

This notable volume is now in press. A very large edition will be run at the first printing. It is expected that the book will have a wide sale throughout the Christian world. Baptists will read it. Pedo-baptists will read it. Certainly every minister and earnest layman among the Disciples will wish to read it.

Disciples Publication Society, 700 E. 40th St. Chicago

Detach and use this blank if convenient.

Disciples Publication Society, 700 E, 40th St., Chicago Enclosed please find \$1.60, for which send The Christian Century for one year to the following **new** name:

Also send one copy "The Meaning of Baptism," without extra charge, to

Name of person sending order

Some Chapter Titles:

The Meaning of the word "Baptize"
Origin and Early Practice
Baptism and The Church.
The Sociology of Baptism.
John the Baptist
The Baptism of Jesus.
Did Christ Command Baptism?
The One Baptism.
"Born of Water"
Baptism and Conversion.
The Symbolism of Baptism.
The Case for Immersion.
Concerning Infant Baptism.
Baptists and Disciples and Baptism
Re-baptism

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERRERT L. WILLETT CONTRIBUTING EDITOR

Free With Every Drink

The saloons are given to displaying their attractive signs: "Egg, oyster or sandwich free with every drink." Doubtless many a hungry man is persuaded the more easily to spend his last dime or nickle for a drink because of what he is assured will come free with it.

The saloon-keeper is true to his sign. He does furnish what he advertises free with every drink.

But there are some things which he furnishes and does not advertise. He is so modest about publicity in this matter that we feel impelled to do a little advertising for him. So here is a display of the things that may be had free with every drink, and not a cent do we ask the saloons for this display of what they furnish gratis to their customers.

Not long ago we saw a woman and a little boy waiting at a short distance from a saloon. The woman was thin and trembling and the wind whipped her garments about her. The boy cowered at her side with the fear written on his face that is bred in the home of the drunkard. They were waiting in the hope that they might catch the husband and father before he should enter the saloon and spend his wages. And this fear and dread in the face of the mother and her boy is what is served free with every drink in the saloons.

Yes, Mr. Saloon-keeper, you know that it is not the egg or the sandwich alone that you give your customer for nothing. You know that it is your business that gives the shivering dread to fearful women and causes the nameless terror in the faces of little children. That is the free lunch that you serve along with your whiskey and beer.

Why don't you put it on your sign where it can be seen by every customer: "Broken hearts and awful fear free with every drink."

. . .

An overturned automobile lay among the stones in the ditch and the shuddering people pried and pulled at it until they took out the dead bodies of two men and sent two more bleeding forms to the hospital. It was the end of a drunken joy ride and the men got their liquor in saloons which advertised what they gave free with every drink, but somehow forgot to put the whole horrible offering on the sign in the window.

Why not make it read clear and plain, Mr. Saloon-keeper: "Mangled forms and sudden death free with every drink."

The son of a Chicago business man ended his brief career in an Eastern college not many months ago and came back bringing his broken health and the record.

of his shame with him to a home where all the noblest and best ideals of America are still represented by a sad and suffering father and mother. The wreck was made on the rocks of college punch and liquor bought from men who never advertised all the things that they were furnishing free with every drink.

But why not display the sign so that the college man can see what a splendid bargain he is getting when he buys your goods, Mr. Liquor-dealer? Let it be put up in big letters: "Ruined manhood and broken ideals free with every drink." Then at least the transaction would be honest and you would be doing business on a sound basis.

* * *

In a town there was a little home. God sent his greatest gift to it. In a few hours the young mother was dead. A man staggered through life with a crippled soul. He never said much about it all; but he knew. The doctor was drunk. He got a muddled brain and a clumsy hand free with his drink and he blasted a home and ruined two lives.

Put it up on your sign—but you have no sign, Mr. Blind-tiger where the doctor got his. Well, write it on a mental sign where you can read it the next time you sell a quart of whiskey in secret. Make it look like this: "Paralyzed professional skill and dishonor free with every drink."

The saloons are brilliant and warm and filled with the results of the most up-to-date advertising. Somehow they fail to put the real article on exhibition. They put up the base ball scores. But they do not display a tabulation of the amount of crime and pauperism that is caused by their business. It would look attractive. There are statistics plenty to be had and they are the findings of the economists and scientists, not the tabulations of the Anti-Saloon League alone.

Put up the tables and then write a big sign to go alongside it: "Part of the cost of all this free with every drink." This would at least be treating the tax-payer fairly and letting the burden fall where it ought to rest.

We shall claim no copyright on these signs. The saloons are free to use them all. And there are scores of others. You can frame one quickly as a result of your observation of the effects of drink on the bodies and souls of men, on politics and society and homes. How easily they come to mind: "Political corruption free with every drink." 'And so you go on framing them.

Next time you see the familiar sign in the saloon window, then mentally put another and another beside it. We fear the whiskey men will not do it. They are very modest.

The Modern Revival of Religion

BY THEODORE GERALD SOARES.

That there is any other kind of religious movement rightly deserving to be called a revival save the high-pressure agitation of the church and community such as, for example, Mr. Sunday's work represents, is difficult for some people to imagine. In the following article, which appeared in Religious Education, Doctor Soares, of the University of Chicago, shows how a quiet leavening process of religious revival is now going on under the ideals of religious education.

HERE is a widespread feeling today that we are in great need of day that we are in great need of the high motive power that comes from a vital religious faith. A university president, recently becoming aware of serious immoral practices among his students, said with much earnestness, "What we need is an old-fashioned revival of religion." He is not an overtable man his religion is of a discounter of the said of the excitable man, his religion is of a distinctly unemotional type, and he added, "Of course the revival would have to be of a different kind." Yet he felt profoundly that the great motive for the godly, righteous, and temperate life

need reforms, prosecutions, warnings, in-structions, substitution of good activities for evil; but thoughtful men and women are questioning whether these will go geep enough, and whether anything can be ultimately effective but the great religious imperative, "Thou shalt love the Lord thy God, thou shalt love thy neighbor as thyself," and the great religious inhibition, "How can I do this great wickedness and sin against God?"

It has become a commonplace to gave

It has become a commonplace to say that commercialism is sweeping us from our moorings, and that nothing but a deep religious experience can make us tianizing the Social Order," an expression of faith that we can actually humanize our big, brutal business life by religion.

THE NATIONS TURNING TO RELIGION.

The Far East has the same hope. They are looking, as we are, for a preservative that the choice fruits of civilization may not be lost. With the hurrying changes of recent years old sanctions are break-ing down, old moralities are disintegrating, commercial and official life are deing, commercial and official life are degenerating. The wisest men in Japan are burdened with a solicitude for the moral vigor of their young men. With all the wonderful advance in education during the last half century it is probably true that Japan is morally weaker than under the old régime. And they are turning to religion. It was deeply significant that the government should call together the representatives of the three great religions, including Christianity, to confer ligions, including Christianity, to confer upon the question, What can religion do to strengthen the morality of the nation?

No less a word has come from the President of China. Doctor Mott has told us of his notable interview with Yuan Shi-kai on the subject of the Christian message, and of the great utterance of that far-seeing man, "Confucius has told men the truth, but your message tells them of a power to en-able them to obey the truth." Motive again. The echo from the East of our own hope of a revival of the religious

motive.

RELIGION AND EDUCATION.

Are we then to be saved by some miracle? Do the prophetic eyes of these men of vision look for some spiritual upheaval that will take our times, all out of joint, and set them right? Scarcely that. As Joan of Are said to the Bishop, "The men of France must fight the bat-tles, but God will give the victory." And it will not come in a day. Our youth will not all suddenly be inspired with high ideals. Our victims of evil environment will not be immediately made whole. ideals. Our victims of evil environment will not be immediately made whole. Our social antagonisms will not be resolved at a stroke. The sanctions of the past will not be replaced by new ones that will immediately have the force of centuries. We may have the expulsive and the impulsive power of the strong of and the impulsive power of new affec-tions. We may see waves of enthusiasm for righteousness, splendid advances of faith, noble responses to the spiritual appeal of our day. But the meaning of life cannot be seen in its spectacular crises alone; it must be seen in the long reaches of ordinary experience. The modern revival of religion is an educational endeavor in all the glorious vital meaning of education. meaning of education.

Lyman Abbott standing between two

eras has told us that it was the task of the Nineteenth Century to make educa-tion free and universal, while it is ours to lift it to the moral plane. The funda-mental faith of the Religious Education Association, the unity of faith that links us all together, is that every influence surrounding youth may be made relig-ious in the broad sense, and that one



Prof. Theodore G. Soares, Ph. D.

which is derived from a vital experience of God was what those boys needed to keep them true.

Our social investigations suggest the same need. These are great days for investigations. We have become determined to know the facts of our social life. So there have been examinations of high schools; and they have brought to light in many cases moral conditions, among girls as well as boys, that are appalling. The studies of the experts of the Juvenile Protective Associations have demonstrated that the conditions in which large classes of our youth are brought up render vice and crime almost inevitable. Vice commissions have found a network

feel that a man's life does not really consist in the abundance of the things that he possesses. Our ambitious youth passionately desire things. All our wonderful modern industry is producing things. If faith, hope, love, justice, truth, are greater than things we must somehow help our boys and girls to find it out. But does not the desire for things impel us to toil? Would anything but the whip of want and the allurement of acquisition make us bend our backs to bear the burdens of the world? A prominent labor leader said recently that the working men were determined to gain the power to di-rect industry, but that when they had gained it he could not foresee what moof organized institutions of demoralizative would remain to drive them to the tion beginning with mere amusement and necessary work. Yet a notable book has ending with degradation. Evidently we appeared with the daring title, "Chrisn-

re-

ay

kit-

lean

th on ly

n-

nt

er

er

he th he

ıt-

ur

n-

ur

us

IT-

nt

ly p,

nd ill

nt

of

Ve

of p-

of ar ng

ea-

tal

of

178

iks

nce

vital process of education, including every kind of healthy stimulus and worthy activity, may make the men and women that are needed for the tasks of our new day.

This means religious parenthood, inrolving instruction in the duties of that high office, and co-operation of society and church that parenthood may be possible, healthy, hopeful. That is eugenics, if you please. It means the religious conception of childhood, every child of the race to be thought of as a child of God. And if theirs is the kingdom of God. And if theirs is the kingdom of heaven they must have it. Whatever the far reaches of that kingdom of goodness may be, its first meaning for childhood is good food, fresh air, plenty of room, joyous self-expression, parental love and discipline. And then good schools, organized to give significance to social living. And churches where childhood is understood and training in unselfishness and reverence is given. The modern revival of religion is the companionship and guidance of youth in the great years of self-religion, so that a fine solvinty. of self-realization, so that a fine sobriety shall be victor over self-indulgence, and a noble devotion to some worthy calling, supplanting mere greed and competition, shall give the business of making a living its high significance. This last is industrial education conceived in a generous spirit. It is then a chivalrous reerous spirit. It is then a chivalrous respect of man for woman and a modest, gracious bearing of woman toward man so that the young men and maidens may join hands in work and play, and prepare for the life unions that shall last. And through all this, natural as breathing, shall be the fear and love of God, discipleship to Jesus Christ, loyalty to the church, the experience of religion.

NO SACRED, NO SECULAR.

The modern revival of religion means earnest, scientific study of social condi-tions, an unselfish study, careless of per-sonal consequences, following truth where truth may lead. It means men of opposing interests striving to get each other's point of view, willing to do right as God shall give them to see the right. Believing in this world as well as in the next, it is a great passion to save mankind, to banish poverty and disease, to open the life's best values for every huway to

man soul. Such a revival would be a great re affirmation of the distinction between the sacred and the secular. There is a distinction. Some things are holy, some are very common. Friendship is sacred, selfishness is secular. Ministers, men and women who serve any human need, are sacred, hirelings in any calling are secular. It is not the old distinction, which ran a vertical line through life, putting church interests on one side and human interests on the other. The line putting church interests on one side and human interests on the other. The line runs horizontal through all life's interests, through play and prayer, work and worship, schools and church, kitchens, factories, market places, through all the ways of artisans, business men, prophets, poets, priests. Everything that is fine and human and good is above that line and is sacred, and all that is selfish and mean is below and is unsacred. We must teach our boys and girls that everything teach our boys and girls that everything good and clean is sacramental, revealing God, in whom we live and move and have all our being. That is the process

of religious education.

This revival is not the dream of a few enthusiasts; it is actually coming by the efforts of earnest people at the present time. Churches are being organized as educational institutions. The needs of

childhood and youth are becoming understood. Activities engage the eager interests of boys and girls in healthy self-expression. Multiplying opportunities for kindly, unselfish service teach the for kindly, unselfish service teach the young people that religion is doing deeds religious. There is seemly companionship of young men and women, recognizing their interest in one another, and lifting amusement out of danger into purity without making it banal. Boy Scouts and Camp-Fire Girls are inspired with ideals of honor service and reverwith ideals of honor, service and rever-

RELIGION IN RELATION TO LIFE.

Religious instruction has been given new meaning by its adaptation to the needs of the growing pupils. We have not reached an ideal curriculum, and it would not solve all our problems if we had. But we have gained something in recognizing that Sunday-school lessons must be based on the needs of people and not upon the demands of theology. and not upon the demands of theology. To be sure a religious orator has warned us that the Lord took the floods in his right hand and devastated Ohio, and the cyclone in his left hand and desolated Kansas because nature study had been introduced into the Primary Department. But even so we are learning that the religious education of children is in their

ligious education of children is in their appreciation of this world, which is God's. Schools and colleges are developing courses of religious instruction. The decourses of religious instruction. The de-nominational colleges are waking up to realize that they have forgotten their very reason for existence, and they are now beginning to offer courses in the Bible, in sociology, in philanthropy, in Christian Missions. The state universities are realizing that many subjects funda-mentally religious are simply human, real humanities, and entirely within their proper sphere. When I went to college there was one such course! now there are many. And some of our larger institumany. And some of our larger institu-tions are offering to their students opportunities of religious education equiva-lent to a fourth of the entire curriculum. At least two prominent publishing houses have now in preparation a com-plete set of textbooks in religion for col-lege use. Theological seminaries are publishing actually beginning to train the ministry for the educational work of the church. Some interesting experiments are being tried in co-operation between church and state in religious education. The North Dakota plan is notable, where a certain amount of biblical study is accepted for high school credit, the study being carried on in the churches under the natural ried on in the churches under the natural religious leaders, an examination being set by the state to determine the intellectual quality of the work. There are possibilities here of getting an attention to religious studies and a superior grade of instruction that are full of interest.

RELIGION IN SOCIAL SERVICE.

More important even than instruction More important even than instruction in religion is the increasing opportunity of practice in religion. The Christian associations in many colleges are organizing unselfish service. Students are teaching foreigners the English language and making ties of friendship with these new Americans. They are seizing the opportunities offered by the Social Settlements for the expression of neighborliness. Older students are taking responsibility in steering younger students into sibility in steering younger students into good activities and away from dangers. Student commissions are concerning themselves with the moral standards of the colleges. The students of many col-leges support missionary representatives abroad and in some cases are maintaining missionary institutions. Young men and women are learning the spirit of him who went about doing good, and, being willing to do the will of God, they are finding the truth.

finding the truth.

Our young people's societies, which have too long been organizations for the oral expression of piety, are coming to include other expressions of religion. Young men and women are helping boys and girls. Young people are investigating charities, learning conditions of social life, and helping in endeavors of amelioration. They are not giving up their prayer-meeting. This is not a movement away from spirituality. They are meeting for definite prayer that the good that is being done may be blessed of God and that more efficient means may of God and that more efficient means may be found to end all evil.

A new demand is coming to us from our foreign missionaries, who are so often in the van of progress in these days. They want men and women trained as experts in social service, that our religion may be presented to the non-Christian peoples in the spirit of Jesus Christ, the minister to human need. We have long presented this humanitarian character of our faith in medical missions, but the demand is made that we shall take all our socially beneficent activities to these less privileged lands. Our better equipped theological seminaries are heeding this demand and A new demand is coming to us from seminaries are heeding this demand and are now at work preparing students for such duty.

MOVEMENT IN FOREIGN LANDS.

MOVEMENT IN FOREIGN LANDS.

The mission colleges are already enlisting their students in social service. Courses of study are offered in China, Japan, India, giving to those students the technique of social investigation and amelioration. And hundreds of young men in those lands are practicing Christianity as they are teaching their fellow countrymen, the principles of hygiene, the obligations of citizenship, and setting themselves to abate some of the immoral customs that have the sanction of the centuries. centuries.

This is not the substitution of social service for religion in missions. It is the finding of religion in human service. Do we want evidences of an interest in per-sonal religion? In China alone thousands sonal religion? In China alone thousands of students have promised to make a study of the gospels and to seek the leading of God that they may find the truth. One thousand have recently been baptized or are ready for baptism. And in that land where lucrative positions are waiting for college men as soon as they are ready, one thousand of them have pledged themselves to become ministers of the gospel of Christ at the meager salaries which the Chinese churches are able to pay.

I am not presuming to offer grounds for self-congratulation upon the achievements of the new religious education at home and abroad. We are all too much impressed with the measure and the gravity of our task to feel very much in-clined for that. But we have the right to feel encouraged. The longing for a new religious experience in the conditions of our modern life is significant. And something has been done to bring the desire to fruition. Some principles are clear. Some methods have been vindicated. Some definite ways of advance are before us. Though much is still to be learned, yet we know enough and the steps ahead are clear enough, so that we can move on with confidence that genuing religious educations. ine religious education may bring a new revival of religion in our generation.

Assur, the First Assyrian Capital

Some Pacts the Archæologist's Spade Has Revealed.

BY EDGAR J. BANKS.

RCHÆOLOGISTS seem to vie with each other in their efforts to discover the oldest cities of civilized man. Earlier explorers have taught us much of ancient civilizations, but during the past decade we have been uncovering the very beginnings of things. The once supposed mythical Menes, the first king of Egypt, has left us his tomb and his inscriptions. Sargon, the first known Semitic king of

The mound into which the city turned the battering rams, and to prevent the lies on the west shore of the Tigris. enemy from undermining them. Upon Along the river is a massive embankment of square brick masonry, which protected the city and still protects its ruins from the swift current. The ruin, some over half a mile in length and nearly as wide, rises sharply up from the plain. Near its northwest corner a the plain. Near its northwest countries the plain. Near its northwest to the tall conical mound marks the site of the tample tower. The excavations

enemy from undermining them. Upon the stone foundation the walls of unthe stone foundation the walls of un-burned bricks were carried to a consid-erable height. Along the outer side of the city wall near the summit ran a parapet or walk about six feet wide. Here the defenders of the city stood, and protected by a low wall along the edge of the parapet, they discharged their arrows down through almost vertical loop holes at the enemy below. A score or more of the loop holes are perfectly preserved. Along the outer edge of the wall ran the most which is now filled with debris.

GATES AND TEMPLES.

Three of the city gates have been cleared by the excavators. According to a common Oriental custom, the gate ways were crooked, so that one standing without could not look through into the without could not look through into the city. On each side of the gate way were small chambers for the guard, just as in the gate ways of the walls of Constantinople, and from them led steps to the summit of the walls. The arches over the gate ways have fallen. Probably also above were other chambers for the guards. In the mesonry at the gide of guards. In the masonry at the sides of the gate ways were large grooves for holding the wooden gate posts. As the city stood on a mound, an inclined plain winding along the wall where it might be easily protected led up from the street without.

A short distance from the main gate way, in the level plain without the city, were found the foundations of a temple. The temple contained the outer and inner shrines, with the usual surrounding chambers for the priests. It was to it that the statues of the gods were carried in procession on feast days, according to a religious custom. The temple stood in the center of a large park, but the soil of the park was so hard and barren that it could produce no vegetation, nor does any grow there at the present time. The ancient gardener overcame the difficulty by digging large



The City Gate at Assur.

Babylonia, has bequeathed to us his his-Babylonia, has bequeathed to us his his-tory recorded on tablets from his very day. The life of the cave dwellers, who were apparently the first people to live in Palestine, is portrayed in their pot-tery and tombs and implements of war, and now the city of Assur, the first Assyrian capital, is being excavated, and is revealing the beginnings of that great nation. The Germans, representing the Deutsche Orientgesellschaft, will soon bring to a close their wonderfully suc-cessful work of eight years among the ruins of the oldest of the Assyrian cities.

BUILDING OF THE CITY.

Some time not far from 2000 B. C., colony of Babylonians, probably crowded out by over population, migrated to the north, up the Tigris valley. There, half-way between the modern Bagdad and Mosul, they built the city of Assur and worshiped a god of that same name. The colonists, later known as the Assurians or Assyrians, developed a civilization distinct from that of their mother country. For about eight centuries the Assyrian kings lived at Assur. When the royal residence was moved north to the later cities of Nimrud and Nineveh, the old capital continued as a sacred city to the end of the empire in 606 B. C. The recent excavations have revealed the oldest Assyrian city walls, the methods of defense, the palaces and temples, the paving of the streets, the water system, the drainage, the private homes and shops, the tombs of the kings and nobles, and the monuments erected in the public square.

along the edge of the mound have realong the edge of the mound have revealed the city walls, which are the best preserved of any yet discovered in Mesopotamia. The walls were double, and separated from each other by a considerable interval, and the space between them was filled with private houses, possibly the homes of the sol-diers. The foundations of the walls were of cut stones to resist the attack of



The Ruins of a Palace at Assur.

the

pon

un-

sid-

of

a

ide.

od.

the

ged

cal

ore

the

een

ing ate ing the ere

in

the

ver

the of for the ain ght

ate

ty,

in-

ing

it

ar-

rd-

ple but

and

ta-

the

ner

rge

holes several feet in diameter and about four feet deep, into the clay, and filling them with rich loam. Hundreds of the holes have been found, all in rows running in both directions, and covering several acres in extent. Water was carried to the trees in trenches. It is uncertain just what trees were planted there, but it is likely that they were the date palms which are still common a little to the south.

A STREET THAT WAS STRAIGHT.

Running from the western gate directly through the city was a straight street about ten feet wide, the only straight street which the excavators discovered. It was paved with stones, upon which was a covering of very small flat stones set upon edge, and laid so firmly that in places they are still in a perfect condition. Along the sides of the street were the shops, small, square structures of bricks not unlike the shops of a modern Oriental town. Their walls were standing to the height of but a few feet. None of the roofing material was found, but undoubtedly the common flat roof, supported by the trunks of mulberry trees, prevailed.

trees, prevailed.

Of special interest was the large house which the German excavators have called the home of the mayor of the city. It faced upon the main street. Like the modern Oriental home, it consisted of two large courts from which several small chambers opened. One of the courts with its adjoining chambers was reserved for the harem. In the brick paving along the edges of the courts were shallow grooves for conducting fresh water into the various chambers. This was the method of piping the house for water. There was one chamber paved and lined with bitumen; it was for storing water; or it may have served as a bath. There were toilets similar to those still employed in the Orient. Beneath the floors was a drain, carrying away the waste water, and connecting with the main sewer of the city.

A SEWER SYSTEM.

The city sewer system was an arched drain of bricks, showing conclusively that the arch is not, as we have long been taught, of Roman origin. Several of the Babylonian cities, as Fara and

Tello, dating from the fourth millennium B. C., were provided with arched drains which would be a credit to any city. The arch with the keystone was commonly employed during every period of Babylonian and Assyrian history. The sewage of Assur was emptied into the Tigris river.

A little to the north of the main street the Germans uncovered the houses of a crowded residential district. To it they have given the name of Pompeii because the streets are so narrow and winding, and the houses are so small and crowded. Only the bases of the house walls have survived. Many of the houses were

to any modern cemetery. They were rectangular in shape, measuring in the interior about four by eight feet. The walls were of cut stone, and surmounting them was the arched roof of square, burned bricks. The roofs of many of them had fallen in; others were still perfect. At one end was a heavy stone door, which, in some instances even now, turns upon its stone door poot. The tombs were entirely filled with dust which has filtered in. A vast amount of pottery was discovered in them; the pots contained the food and drink supposed to be required by the spirit of the dead. Stone and glass beads also ap-



Along the Summit of the City Wall. Through the Holes in the Foreground,
Arrows Were Discharged.

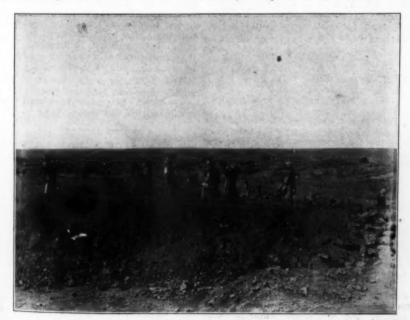
scarcely more than four feet square, too small for one to lie full length to sleep.

In the very center of the city, where they might be protected from the grave robbers, were the tombs of the kings and nobles. Among them the Germans at the present moment are making most interesting discoveries. The tombs, which were imposing structures, chiefly of stone, would do credit

peared in great abundance, but there were few seal cylinders or inscribed objects. In some were a few fragments of bones. It seems that several bodies were buried in a single tomb.

THE PUBLIC SQUARE.

By far the most interesting discovery at Assur was made in an open place ad-joining the southern wall of the city. There was a public square devoted to the monuments erected in honor to the kings and nobles of the empire. Fully a hundred of the monuments were found standing in their original position. They were monoliths of various stones and sizes; some of the larger were eight feet high, with flat sides and rounded tops. Without exception they all bore on one side near the top a short Assyrian scription containing the name and titles of the person to whom the monument was dedicated. When the inscriptions are published considerable new light will be thrown upon the earliest period of Assyrian history. A translation of one Assyrian history. A translation of one of the inscriptions begins: "The column of Sammuramat, the palace wife of Samsi-Adad, king of the world, king of Assyria, etc." Sammuramat is the same name as Semiramis. Until the discovery of the monument it was believed that Semiramis, who tradition says was nourished by the doves, and who, upon her death, was transformed into a dove, was a mythical being. Now, as Queen of Assyria, she has resumed her rightful place in history. Hers is the only name of an Assyrian woman of high position which has appeared on the



A Gang of Men Clearing the Tombs.

When Things Went to Smash

A Story Found In the Ancient Records of one Rev. Dr. Jeremiah.

BY WILLIAM E. BARTON.

E were telling, as you may remember, about the Rev. Dr. Jeremiah, a minister in good standing but not popular, who preached years ago in Jerusalem. It seems a pity to have to tell in each of these stories how he was always predicting doleful things. Let us remember to his credit that he was at heart an optimist. How do I know? Bless your heart, the Bible tells about it.

The city of Jerusalem experienced one of the severest reverses in all history. It was captured and destroyed in 586 B. C., and Jeremiah was there and saw it B. C., and Jeremian and all, and kept on preaching. That is one all, and kept on preaching that it whether times solemn thing about it. Whether times are good or bad, Sunday comes 'round again, and the minister is there with his sermon. The minister has all his plans made to preach a sweet little sermon, and down goes the Titanic, or the rivers rise and cities are overwhelmed with a flood, and he sadly throws his sermon into the waste basket and begins a new one, endeavoring to interpret to men the strange ways of God. And do you yawn through that sermon, and pick at it with your toothpick after your Sunday dinner, you reprobate? I know where you would have stood in Jeremiah's day!

Well, things happened then; and every time a bank failed, or a good man went wrong, or the king made another blunder, Jeremiah preached about it. He just had to preach; didn't I tell you about that? And don't I know? I read it in the Bible,

and I have been there myself.

But when the first great calamity came, and a multitude of people were carried away captive into Babylon, Jeremiah was left in Jerusalem, and he preached regularly; but he was interested, too, in the captives. He wrote out at least one sermon and sent to them.

GOOD ADVICE FROM DR. JEREMIAH.

Somebody told him about the people in Babylon, that the young folks wanted to get married, but that older people said, "No, these are the times of God's displeasure, and you must not marry." Somebody told him that there were favorable opportunities in Babylon to buy land and build homes, but that religious people thought that might be a sin. Jeremiah wrote them a letter, and he said, "If you have a good opportunity to buy land, buy it, and prosper. If you have money to build a home, build it, and enjoy it. If you know a nice girl and love her, and she loves you, marry her." That is the kind of letter Jeremiah wrote.

Moreover, he said, "If you have opportunity to get elected to office, do it. Get into politics. Keep good men in office.

into politics. Keep good men in office. Seek the peace of the city where you are."

Some of them took his advice, and the names of Daniel, Shadrach, Meshach, Abednego, and other gentlemen of the ghetto appeared on the ticket, and earried the full Jewish vote in their wards.

It is interesting to know that at least one of those optimistic letters is pre-

Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

Take ye wives, and beget sons and Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither

I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace. For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in the midst of you, and diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, you in my name: I have not sent them, saith Jehovah. For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the return to this place. For I know the thoughts that I think toward you, saith thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith Jehovah, and I will turn again your captivity, and I will gether your captivity, and I will gether your your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again unto the place whence I caused you to be carried away captive. Jer. 29:4-17.

THE UNMERITED TITLE OF PESSIMIST.

Now you have skimmed over the book of Jeremiah, and have noticed that of Jeremiah, and have noticed that he wept and complained, and have called him "the weeping prophet" and have supposed that that was all you needed to know about him. Take off your hat in honor of that old optimist! For he was an optimist. He preserved his faith in God throughout all the evils which the felly of other men brought on his generafolly of other men brought on his generation, and when everything went to smash, there he was, smiling when he saw men prospering, happy when he saw someone buying a home, and throwing rice all the way from Jerusalem to Babylon when a nice young couple got married. Do you call that pessimism? You don't know the meaning of the word. Jeremiah was the optimist of his time. And you never knew it? Then it is time someone told you what I am telling you; and if you read your Bible you will discover which of us is right.

"It's easy enough to be pleasant When life flows on like a song; But the man worth while Is the man who can smile. When everything goes dead wrong."

That man's name was Jeremiah. He had his faith invested where it held when everything else went to smash. Have you your faith invested there? If not, it is

time you established your faith on the God of Jeremiah.

The prophet Jeremiah began his ministry a diffident and reluctant young man. He shrank from the publicity and the peril of the ministry. He did not want to preach. But he knew he must preach. And he did preach. He passed through moods of doubt and struggles of soul to complete self-conquest and settled confidence in God.

He was not friendless. Prominent men sometimes protected him, and gave him the willing shelter of their homes. Kings admired and sometimes counseled with him. Great men were his companions, so far as he had companions. But his was a lonely life. He was compelled to live in an age that witnessed the crash of established institutions, and to answer to his own heart and his nation the question, "What is left?" It is a hard question to answer; and he answered it bravely and worthily.

God and righteousness were left, he

told the people; and that being true, they were to face life calmly and bravely, trusting God and doing good. His letter the exiles in Babylon, dying of homesickness, was not the letter of a misan-thrope, out of sympathy with the normal joys of human life, but the sincere expression of a genuine human, sympathetic man, capable of a happy life had duty permitted. He was a pessimist only so far as pessimism was necessitated by his steadfast honesty.

He refused to accept the external evidences that proudly were forced upon his attention to prove that things were going on as they ought. He knew that Josiah's reformation was hollow because it pro-ceeded from the will of the king and not from the heart of the people. He re-fused to rest his faith on the whim of a king, or on the external authority of the

newly discovered law, or on the nation's pride or on the ritual of the temple. He knew that religion, if it has any reality, must be a thing of the heart.

JEREMIAH'S LASTING FAITH.

One by one external props gave way. The nation slowly sank to its doom, and at last went down with a crash, and it never rose again. The temple was de-stroyed. The priesthood was scattered. The king was blinded and led away in

What was left?

God and righteousness, and the prophetic word were left. The law within the heart was left. The sure value of goodness and the supreme worth of spiritual ideas were left. All these were left. The doom of nations had not shaken them.

So Jeremiah, of all men in his time and land, so far as we know, was alone in apprehending the spiritual value of the things that were left. That is heroic optimism. He built his faith on something that could not be wrecked. More than any other one man in his generation, be saved the faith of the future.

And you never knew this about Jeremiah? And you supposed you had read your Bible? You never have really read it. It is time for you to begin.

THE COST OF PUBLIC SCHOOLS.

Recent figures compiled by F. G. Blair, state superintendent of schools for Illinois, show that in six counties of Illinois the cost per student of a year's public instruction is less than \$10. In six other counties it is above \$30. The cost in the ninety remaining counties ranges between these low and high figures. The total number of teachers in the public schools in 1913 was 30,565. The average length of school term was 7.6 months, the average cost per pupil enrolled was \$27.70, and the annual salary of teachers averaged \$662.07. In Cook County the 8,218 teachers were paid an average salary of \$1,163.87.

The Sunday School Convention

International Association Forces Assembling at Medinah Temple, in This City.

BY A. G. FEGERT.

S UNDAY-SCHOOL leaders from all rance, recognized as the best informed over this continent are gathering in Chicago for the fourteenth International Sunday-school Convention, to consider the conquest of North ternational Sunday-school Convention, to consider the conquest of North ternational Sunday-school Convention, to consider the conquest of North ternational Sunday-school Convention ternational Sunday-school Co

America for Christ.

in

his on,

ely

ley

ly,

ter

nal exet-

utv

his

ing h's

not

re-f a

the

He ity,

ay. lit de-red.

hin

of

eft. ken and

ap-

roie

melore !

ion, ere-

ead

S.

ools ties \$10.

high 565. was

upil sal-In America for Christ.

Four thousand four hundred regular and alternate delegates will bring credentials from their respective state and provincial Sunday-school associations. Other thousands will attend to avail themselves of the opportunity afforded them of participating in the monster parade in which 50,000 men are expected to march Saturday afternoon, June 27.

"Jesus shall reign," the keynote of the convention, will be sounded in the songs that will be sung by the great choruses and in the addresses that will be delivered by Dr. F. B. Meyer, of London, Marion Lawrance, Bishop J. C. Hartzell, J. A. McDonald, editor of the Toronto Globe; Fred B. Smith and a host of other speakers.

zell, J. A. McDonald, editor of the Toronto Globe; Fred B. Smith and a host of other speakers.

Not only will the new Medinah Temple, Ontario and Cass streets, with its seating capacity, filled to its limit of about 6,000, ring with the slogan of the convention, but twelve of the largest churches in Chicago and suburbs will be the scenes of the simultaneous duplication of the convention program the evenings during the convention. Thus the people of Cook County who desire to hear the speakers of the convention will be enabled to do so.

Every phase of Sunday-school activity will be considered in the various conferences of the experts of the International Sunday-school Association and of the denominational Sunday-school boards. Besides these regular conferences to consider graded lessons and the work of the different departments of the Sunday-school, there will be conferences on evangelism, rural Sunday-schools, Sunday-school music, social service, temperance and purity. Special conferences will be held for workers among college students, among foreign speaking people, for minand purity. Special conferences will be held for workers among college students, among foreign speaking people, for min-isters, superintendents and field workers.

In preparing the program, the program committee kept in mind the varied needs of the seventeen million members belongor the seventeen minon members belonging to the 173,459 Sunday-schools spread over the whole North American continent, and directed by 1,670,846 officers and teachers. Fred A. Wells is chairman of this committee and Marion Law-

Only once before, in 1887, has the International Sunday-school convention been held in Chicago. Chicago Sunday-school history is interesting. The first Sunday-school institute was held in Chicago in 1865; the first system of Uniform cago in 1865; the first system of Uniform Lessons issued in North America was produced in Chicago in 1866; the first Sunday-school Teachers' Journal was published in Chicago in the same year; the first General Secretary in North America to give his full time under pay to Sunday-school work was employed by the Cook County Sunday-school Associated in the Sunday school Associated in Sunday school Sunday scho of the Cook County Sunday-school Asso-

of the Cook County Sunday-school Assotion, of which Chicago is the larger part; and the first central offices of the International Sunday-school Association were located in Chicago in 1907.

SPECIAL FEATURES OF THE CONVENTION.

A Sunday-school exhibit showing all the devices employed to increase attendance at Sunday-school, the work of graded students in the Sunday-school and the literature available for Sundaythe literature available for Sunday-school workers will be displayed in the lower part of the convention building.

A festival concert will be given Friday night, June 26, under the auspices of the Cook County Sunday-school Association in the Auditorium Theater. The

ciation in the Auditorium Theater. The May festival chorus of a thousand voices, said to be the largest ladies' chorus in the world, will sing special selections composed for the occasion.

A historical pageant will be given Saturday night, June 27, in which twenty-seven Sunday-schools will participate, showing by tableaux and by performances the methods employed of teaching the scriptures from the time of the patriarchs to the present time. Reunions, banquets, denominational rallies have been arranged for Saturday night.

Sunday-school sermons will be preached

Sunday-school sermons will be preached all over the continent Sunday, June 28, and a specially prepared responsive service will be used in thousands of Sunday-schools. Special Sunday-school services will be held in the Chicago churches Sun-

day night. The most spectacular feature of the convention will be the parade along Michigan Boulevard, Saturday afternoon headed by an escort of mounted police; 50,000 men are expected to participate. Ten reasons why the parade is being held are published on a card issued by the Pa-

in the churches.
4. To present a mighty challenge to the men and boys of Chicago.

5. To strengthen public sentiment for civic reform.

6. To help Christian men to discover their combined strength.

7. To furnish a proper reception for the adult Bible class guests from all parts of North America.

To increase the number of men teachers in the Sunday-school.

9. To impress the continent that more than 3,000,000 men are attending the Sunday-schools of North America.

10. To enlist the men of America in campaign to win the men of the world to Christ and Bible study.

A preliminary convention will be held Monday, June 22, the day preceding the opening of the great International Convention by the Illinois Sunday-school Association in Medinah Temple.

sociation in Medinah Temple.

One of the most prominent and interesting characters in the convention plans is Marion Lawrance. Forty years is the length of time Mr. Lawrance has been active in Sunday-school work. He started as a teacher in the Washington St. Congregational Sunday-school in Toledo, O. Three years later, in 1876, he became superintendent of the Sunday-school and held the position for thirty-one years, until his removal to Chicago in 1907. The Sunday-school which he served solong and faithfully is now known as the "Marion Lawrance Sunday-school," and has an enrollment of two thousand mem-

"Marion Lawrance Sunday-school," and has an enrollment of two thousand members. It has become the pattern for Sunday-schools the world over, for efficiency. For four years he was the American General Secretary of the World's Sunday-school Association. The association of which he is the general secretary, through the subsidiary state provincial and country its subsidiary state, provincial and county associations conducts annually approximately 20,000 conventions, has about 300 paid workers who devote all their time to Sunday-school organization activities, 1,800,000 volunteer workers who serve as superintendents and teachers in 173,459 Sunday-schools with an aggregate membership of more than 17,000,000 persons.

A Group of People Prominent in the International Sunday School Association



Rev. F. B. Meyer, of London, England, for-mer President of the International Sunday-School Association, a convention speaker.



E. K. Warren, chairman of the Board of trus-tees and one of the principal speakers of the Sunday-school. Association.



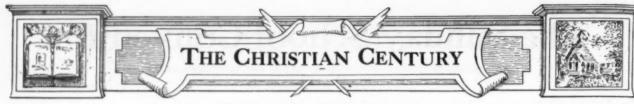
Marion Lawrance started as a teacher in a Congregational Church in Toledo. Now general secretary of the Association.



W. C. Pearce, Associate general secretary and superintendent of the Adult Division of the Sunday School Association.



Mrs. Mary F. Bryner, who is prominent in Sunday-school work in connection with the Elementary Depart-



EDITORIAL

GOOD WILL TOWARD RELIGION.

NE thing more than any other came out in connection with Go-to-church movements. It was the latent good will of the whole community toward the church. It was the easiest thing in the world to get the help of all sorts and conditions of men in a movement for the widening of the influence of the church. The butcher, the baker and the candlestick maker put cards in their windows announcing the movement, and tied up their packages in go-to-church wrapping paper, and talked about it, and wished it well. The street cars proclaimed it; the milk wagons started to advertise it at three o'clock in the morning. Every pot was holiness unto the Lord, and the very bells of the horses rang out a message in consonance with the church bells. We have not always utilized as we might this latent good will. "Peace on earth among men in whom is good will." Where the good will exists, let us make the most of it. The church has more friends in the community than it sometimes realizes. Let us fired them and make them our own.

BARS AND BOYS.

THERE is an essential connection between them. Bars cannot be successfully maintained unless there is a constant company of boys being recruited to drink at them. The old topers are a short-lived race of customers. The hope of the bars is in the boys.

Some people seem to think that boys are cheaper than bars, or at least that they are not worth so much. These economical citizens rate the income from the bars as more precious than the outgo of boy life that is required to bring in the profits to the bars. So they license the institution that destroys the boys and use up all the money that the bars pay in to support the jails and asylums that care for the product of the bars. It is a wondrous system of calculation.

Of course the wise men expect that the boys are to belong to someone else than themselves. If it were their own boys whom the bars were to ruin they would feel less confident about the value of what the bars are supposed to yield to the state. But it does not come so close home when the boys belong to someone else. Occasionally one of our own boys is sacrificed. Then we see more clearly what the bars cost in terms of boys.

THE PRESIDENT'S SUMMER HOME.

AST summer President Wilson donned his white flannel suit and stayed in Washington well into the summer. Let us hope Mrs. Wilson will shake the suit out from the moth balls, press it into shape, and see that Mr. Wilson wears it again this summer. The white flannel suit is a blessing. The only fashions more foolish than those of women are the fashions affected by men in summer. What man in his right mind, and left to his own judgment, would ever have put on a stiff bosomed shirt, impervious to ventilation as a sheet of armor plate, and choke himself with a stiff collar, melted down at the back into an idiotic pulp? And then a black suit, and a stiff hat! How much farther could folly go if it tried to be foolish? Let Mr. Wilson blazon the white suit on his escutcheon, and send it far and wide as a fashion plate.

But something more than a white suit is needed if a man is to do business. The President has been under necessity of staying in the White House, which in summer is a kind of whited sepulchre, or of renting from the public a house at his own expense. It probably is best that the government should not attempt to provide a summer capitol, though there is something to be said in favor of that plan. This summer the White House is to dwell in a tent set up on the White House lawn. So let it be. This going forth of the President like Abraham of old, dwelling in tents, has good historic precedent; and we hope Mr. Wilson will enjoy it. If he wants to

move his tent to a pleasanter place than the White House lawn, we can provide him a place to pitch it, and show him where there is good fishing between times. If we were going to live in tents the White House lawn is not the place we should choose, for we know several nicer ones.

THE VALUE OF VERACITY.

NE reason some newspapers are untruthful is that their readers do not want the truth. They want their own prejudices confirmed by their reading. Newspapers are coming to an increasing estimate of the value of truth. At the Connecticut Editorial Association a few days ago Mr. Chester S. Lord gave an address in which he said: "Every honest newspaper editor will join me in saying to you: Print your edition in red ink if you like; print your edition in job type if you like; print your edition with headlines a foot long if you like, but—stick to the truth!

"It is for you to say whether you will make your edition cheap, or whether you will hold to your high ideals. And it is for you to decide whether you are to follow the people, or the people are to follow you; but in either conclusion I commend the words of our old friend, 'the poet,' who wrote:

"'There's an adage as ancient as Adam,
If not as old as the sun,
The early birds don't gather in herds,
They get there one by one
And the moral of that is as certain
As the moral of this is true,
If you wish to succeed, you must take the lead,
And the world will follow you.""

The Brooklyn Eagle prints this address in full with hearty words of commendation.

ED HOWE STILL AT IT.

E ARE glad to notice in the May American that our genial friend, Ed Howe, is still coining pungent sayings. The following country saws are his:

"Every country town man who goes East has his picture

taken with Niagara Falls for a background.

"There is usually enough of everything on the table except cream.
"The position a man gets away from home is never as good

as his folks at home say it is.
"When a man is trying to sell you something, don't imagine

he is that polite all the time.
"Whenever a boy comes anywhere near his mother, she

says to him, 'Look at your hands!'

"When a man tells his friends that he has 'accepted' a new position that was offered him, he doesn't fool them any. They know from experience that the position was not offered him, but that he hounded it for months. Not one man in twenty ever had a position offered him."

A WHITE-ROBED THRONG.

T WO trunks for each woman was the estimate of the railway people, and that meant a total of something like forty thousand trunks. Not without labor were they transferred from the railway baggage rooms to the hotels and other lodging places of the assembled multitudes. The weather was hot; Chicago, shamelessly indifferent to her reputation as a comfortable summer resort, sizzled in August weather born out of due time in early June.

What those forty thousand trunks contained we will not attempt to guess; but of one thing we are persuaded, each of them held inter alia a clean, soft, fluffy white dress. And when those 20,000 women had looked into those 40,000 trunks each one of them found that white dress, and wore it, together with white shoes. So Chicago blossomed on the occa-



sion of the Biennial General Federation of Women's Clubs in white-robed women.

They looked cool and comfortable and attractive. They looked the precise opposite of a hot weather convention of

oing

heir

own

ers

ruth.

Mr.

very

rint

iob

long

tion

d it

, or

om-

1,

rty

our

ay-

ure

ept

ood

ine

she

8

ny. red

in

he

ng

in

ot

cb

ks

0-

a-

We have seen in Chicago not a few great conventions. Repeatedly have we sat in the Coliseum and witnessed a great political convention nominating a candidate or president. They were hot, steaming hot. They sat in hot coats for a time, then tucked handkerchiefs around their wilted collars and finally removed their coats and sweltered in their shirt sleeves.

Also we have witnessed religious conventions not a fewsuch as the Laymen's Missionary Convention and the recent Presbyterian General Assembly. So far as we recall, they all had less torrid weather. The sun, though it shine on the evil and the good, somehow spared these good people its fiercest attacks. Anyway, they kept their coats on, and looked as cheerful as crows in a coal bin.

But with the women it was not so. The first thing the papers noticed about them was their attire, and perhaps that was the first thing they thought of. Anyway, they thought to a good result. They put on their white dresses, and the Auditorium bloomed all in white.

In some respects women's dress is even more stupid than that of man, but let it be remembered that on these hot days when men swelter in penitential garb or go about in dishabile, women don their cool, sensible and becoming white frocks, and put us to double shame for our ugliness and stupidity.

A NEW PAN-AMERICANISM.

S SOON as this Mexican matter is settled, the United States owes it as a solemn duty both to itself and its neighbors to set about the cultivation of a new Pan-South of us lie an important group of Americanism. American republics, and we do not know them nor they us. We do not trust them nor they us. They are American in geographical location and republican in government; but they are Spanish in language, German in trade, and we go to England to get them.

There is abundant reason why we should know them and they us. There is now one more reason than there ever was before-the Panama Canal. It is great odds to us whether the republics north and south of our new water-stairway across the isthmus are our enemies or our friends.

But there is a reason even more important. We are the big brother of all republics the world around. China is a republic because she has faith in us. Turkey is a constitutional government because she has learned something of selfgovernment-albeit far too little-from America. These other American republics, born out of due time, have constitutions closely patterned after our own. We taught them to aspire to self-government. Now, let us teach them to use it. Let us be a big brother to all struggling republics. Let us weld all America in the bonds of a new Pan-Americanism.

THE EVILS OF POLITICAL BANKING.

HOUSANDS of small depositors were thrown into a panic last week when state officials closed a string of four banks owned by former Senator William Lorimer and C. B. Munday. These banks were not members of Chicago Clearing House, and for months rumors of their financial soundness had been freely current; but the City of Chicago, the Sanitary District, the Clerk of the Probate Court and the Clerk of the Superior Court all had deposits there, the aggregate of public funds being upward of a million. It is said that all these deposits are fully secured, but why were they ever deposited there? Every banker in Chicago has known for months that conditions in the Lorimer banks were not above suspicion. Who can believe that these particular banks were chosen for the deposit of these public funds because they were known or believed to be the strong-

est or soundest in the city? There ought to be a complete divorce between politics and the money of the people. founding of banks on political favor and the securing of deposits of public money through political pull ought forever to cease. That the city is secured in ways that private depositors are not is not an answer to the charge. Public money should not be deposited with institutions that take the money of the people and do not return it. The entire system is wrong, and the question whether these public funds are secured is quite incidental. No matter how secure they were, they ought not to have been deposited in an unsound bank.

CUBIST POETRY.

T LAST the world knows what literature would be if daubed on with the big brush after the manner of the cubist. Gertrude Stein has issued a book called "Tender Buttons." It is a sort of trilogy on "objects," "food" and "rooms." Here is a sample of the way she does it.

A Cloth. Enough cloth is plenty and more, more is almost enough for that and beside if there is no more spreading is there plenty of room for it. Any occasion shows the best way.

An elegant use of foliage and grace and a little piece of white cloth and oil.

Wondering so winningly in several kinds of oceans is the reason that makes red so regular and enthusiastic. The reason that there is no more snips are the same shining very colored rid of no round

A New Cup and Saucer.

Enthusiastically hurting a clouded yellow bud and saucer, enthusiastically so is the bite in the ribbon.

In the middle of a tiny spot and nearly bare there is a nice thing to say that wrist is leading. Wrist is leading.

Suppose an Eyes.

Suppose it is within a gate which opens is open at the hour of closing summer that is to say it is so.

All the seats are needing blackening. A white dress is in sign. A soldier a real soldier has a worn lace a worn lace of different sizes that is to say if he can read, if he can read he is a size to show shutting up twenty-four.

Go red go red, laugh white.

Suppose a collapse in rubbed purr, in rubbed purr get.
Little sales of leather and such beautiful beautiful, beautiful eautiful.

Little sales ladies little sales ladies little saddles of mutton.

A Shawl.

A shawl is a hat and hurt and a red balloon and an under coat and a sizer a sizer of talks.

A shawl is a wedding, a piece of wax a little build. A shawl. We could comment on the foregoing but we forbear. We leave the matter to the tender judgment of our readers.

RATSI

E ARE glad the scientists are getting after a little larger game. They have had us hunting microbes till we are weary, and want something nearer our size. They are coming our way. Once the bacillus our worst foe; then it was the housefly; now it is the rat. Farm and Fireside quotes a writer in the Technical World as saying that there are five rats for every human being. "There are, then, in the United States 500,000,000 rats. They all eat, and what they eat is less than what they destroy. On a basis of weights, allowing two pounds to the rat and a hundred pounds to the average persons, the rats weigh one-tenth as much as the people; and without any allowance for waste by rats their maintenance costs us a tenth as much as our own food. The rat is the most destructive of all beasts. If any animal ever gets the upper hand of the human race on this earth it will be the rat. They are demons of cunning, and can live in any climate."

This writer declares that the rat is humanity's worst enemy. Whoever wants our five rats may have them.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

United Brethren Men Meet.

The United Brethren Church recently held a convention for men at Dayton, Ohio, the headquarters of the church. This convention was modeled on the lines of the Convention of Methodist Men held in Indianapolis last autumn. Reports showed an increase in membership of 6,500 members last year, but this is offset by 24,000 members lapsed during the Reports also show that during the last year five hundred churches, some of them among the largest of the denomination, did not receive a single member on profession of faith. The convention, like that in Indianapolis, was a time of great inspiration.

Noted Preacher on Christian Unity.

Rev. Robert F. Coyle, famous as a Presbyterian preacher, is reported to have expressed himself in a Denver paper, on the subject of Christian unity. his words are as follows: "If I were just beginning my ministry, instead of ending it, I would strive to unite all Protestant faiths into one great catholic church, united and all-embracing. Creeds enureh, united and all-embracing. Creeds and dogmas are relatively unimportant. It does not matter whether a man be-lieves in foreordination or immersion or infant baptism; if he believes in Jesus Christ he is a Christian, and he should be in the church, and it is a crime to keep him out of the church simply because he refuses to accept all the doctrine."

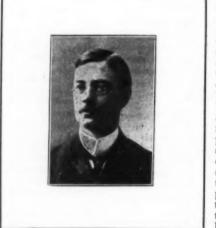
Chicago Methodists in Notable Work.

The Methodist Episcopal Church, Chi-igo, will build a \$1,000,000 skyscraper Washington and Clark Streets, in the heart of the downtown business district. The building will be on the site of the historic First Methodist Episcopal Church and will contain a new First Church, a bookstore and offices of the Methodist Book Concern. Two hundred thousand dollars additional will be expended in the erection of a printing plant in one of the manufacturing districts of

Labor Sunday, September 6.
The Federal Council Commission on the Church and Social Service has, according to the usual custom, designated Sunday, September 6, as Labor Sunday with the additional recommendation that congregations which have not returned from their vacations on that Sunday give recognition to the day on the nearest possible following Sunday. A pamphlet of suggestions for the observance has been prepared and may be obtained upon application to the Social Service Secretaries of the various denominations. Abundant informational material may be obtained Abundant from the year book of the church and Social Service which is supplied by the Federal Council Commission at the cost of printing, which is 30 cents, and which may be obtained from the Book Depart-ment of the Federal Council, 105 East 22nd Street, New York.

Noted Unitarian Says "No New Name."

There was published recently in this department of The Christian Century the statement that there has come a demand from some Unitarian leaders for a new name for the church. The old name was declared out-of-date and of an unpleasant association in the minds of the peo-ple. It seems that Ex-Secretary John ple. It seems that Ex-Secreta D. Long is opposed to a change. print the following from one of the Unitarian publications: "May we not say, then, that the prejudice against the name is, slowly indeed, becoming a thing of the past, together with the prejudice against the faith of which it is the name? Having fought the good fight thus far, it is hardly the thing to give it up now, when education, literature, science, philosophy, and progress in every field of thought are opening the public mind, liberalizing it, and preparing it for our appeal to reason and conscience. For this appeal what better background than the faith, literature, teaching, and all the enlighten-ing and enlarging influences for which the name Unitarian has so long and so bravely stood, and with which it is identified as no other name can be? Shall we not, as a matter of consistency and practical good sense, and not merely of senti-



Dr. Henry Churchill King, of Oberlin College, who will be one of the speakers at Bethany Assembly this year.

ment, keep it? Any attempt to adopt another will only lead to infinite dispute and friction, and, even if a new one were adopted, the prospect of which is hope-less, at the very next meeting of our less, at the very next meeting of our association there would be an effort to change it. 'The game is not worth the change it.

Has the Church Lost Ground?

In a recent number of "The Nation" appeared an interesting symposium on the question, "Has the Protestant Church Lost Ground in Endeavoring to Make It-self a Social and Sociological Force?" The participants represented the educational and literary worlds and the religious bodies. Those taking part in the discussion were Samuel A. Eliot, president of the American Unitarian Associadent of the American Unitarian Association; George A. Gordon, pastor of the
Old South Church, Boston; W. S. Rainsford, formerly rector of St. George's
Episcopal Church, New York: Charles F.
Thwing, president of Western Reserve
University; and Meredith Nicholson, the
author. All these men practically agree
that the church must be a social force
if it would be loyal to Christ and successful in his service. cessful in his service.
Southern Presbyterians and Education.

At the recent assembly of the Southern Presbyterians, held in Kansas City, the Executive Committee of Christian Education and Ministerial Relief made the following report concerning ninety-five educational institutions of the church. There are now in the church six theological seminaries, with theological seminaries, with property valued at \$1,086,477, and an endowment of \$1,564,963; 27 colleges with property valued at \$4,282,684, and an endowment valued at \$4,282,684, and an endowment of \$2,022,316; 20 institutes, seminaries and academies, with property valued at \$880,025, and an endowment of \$104,-000; 31 Mountain Mission schools, with property valued at \$206,320, and an endowment of \$14,700; 11 orphans' homes and schools with property valued at \$206,320, and an endowment of \$14,700; 11 orphans' homes and schools, with property valued at \$740,000 and an endowment of \$158,000; making a total of 95 institutions with property valued at \$296,320, and an endowner of \$2,000,000. dowment of \$3,899,979.

Churches Combine in Congo Work.

One of the most stirring addresses de-livered at the meeting of the Southern Presbyterians, in Kansas City, was that of Bishop W. R. Lambuth, of the Methodist Episcopal Church, South, who told odist Episcopal Church, South, who told of the founding of the mission of their church in the Congo. This mission was established upon the earnest request of the Presbyterian mission, with its head-quarters at Luebo, on the Congo, Africa. Under the masterful leadership of Rev. W. M. Morrison, and the other missionaries who have been laboring there for many years, this has been the most prosperous mission of our church. Chiefs of perous mission of our church. Chiefs of savage and cannibal tribes have come during the past five years a distance of seven hundred miles from many direc-tions, asking that teachers be sent to point them to God. So frequently have these requests been made, and so large is the territory to be covered that the Pres-byterian Church found itself unable to answer. Possibly never before was work started with more cordial cooperation of two denominations than these prosperous missions in the Congo.

Baptists to Build Hospitals.

A general movement is under way among Southern Baptists for the establishment of hospitals. A fine \$500,000 hospital plant has been built in Dallas, Tex. Colonel Slaughter has recently added \$200,000 to its property. A second Bantist heavital is a property. added \$200,000 to its property. A second Baptist hospital is operating at Houston, Tex., and another is projected for San Antonio. The Baptist Tri-State Sanatorium at Memphis serves Tennessee, Arkansas and Mississippi. Its plant is valued at \$300,000. Jackson, Miss., has its Baptist Hospital. The Georgia Baptists have purchased Dr. Broughton's Informary—a plant valued at \$150,000. A firmary—a plant valued at \$150,000. A further movement is now on foot to raise \$500,000 for a Georgia Baptist Hospital.

Church Enrolls Sixteen Nationalities.
The First Baptist Church, Chicago, claims to be a church "melting pot" of the first class. The pastor, Rev. Myron E. Adams, states that in the membership the church, or in some way affiliated of the church, or in some way amount with it, are the representatives of twenty-five nationalities. They are: Japanese, Chinese, Korean, Hindu, Cuban, Negro, Lewish, French, Hungarian, Polish, Jewish, French, Hungarian, Polish, Swedish, German, Norwegian, American

ian

ade

the

six rty

rtv

at

ith

en-

ies

0: th

n-

le-

m

at

ld

eir as

of d-

v. or 18-

nf

to ve

y

0

y n

Bohemian, English, Indian, Spanish, Bohemian, English, Irish, Scotch, Greek, Italian, Danish, Dutch, Austrian, and American. Out of the 269 children, enrolled in the kinder-Spanish, garten, there are sixteen nationalities. These children all come from within onehalf mile of the church.

New Plan of Evangelism.

It is reported that tentative arrange-It is reported that tentative arrangements are being made for the introduction of a new plan of "neighborhood evangelism" into twenty American cities. The plan comes from London, where it has been tried out, and its supporters declare it means a new era. It completely reverses the city-wide campaign idea used by the Laymen's Missionary Movement and the Men and Religion Movement. Instead of spending much money Instead of spending much money for halls, expert workers, and attempting to reach a whole city, this plan selects to reach a whole city, this plan selects city neighborhoods and holds meetings in the local churches very largely under the direction of the workers already regu-larly on the field. Not merely evangelism in the narrower sense, but all sides of the work of the Church of Christ are given a hearing. The result is a far greater number of people reached at a much decreased expense.

Canadian Jews Plan Christian Church.

Jewish Christians in Toronto, for-merly connected with local Presbyterian churches, have now come together into a "Christian Synagogue (Presbyterian)."
Permission to form the first Hebrew Christian Presbyterian church was Christian Presbyterian enuren was granted unanimously by the Toronto Presbytery. The meetings of the church are held in the Christian Synagogue, a with thirty rooms. Of are held in the Christian Synagogue, a new building with thirty rooms. Of these, nine are occupied by the medical mission. The synagogue hall seats 350 persons, and there are reading rooms, classrooms, and on the third floor the superintendent's and workers' residence. The building was put up at a cost of

Presbyterian Ministers Needed.

More than 1,000 young ministers are needed by the Presbyterian Church in order to man its pulpits, according to the report of the committee on Christian edu-cation and ministerial relief, submitted to the general assembly of the Presbyte-rian Church held in the city of Chicago. While that branch of the Christian Church has made a net gain of 250 min-isters during the last 10 years, the in-crease in the number of churches is 355. At the beginning of 1914 there were 735 churches in the denomination without pastors, and there are now 275 places, aside from these, where there are oppor-tunities to organize new churches. In all, says the report, there are needed at once 1,110 new preachers.

Presbyterianism in Chicago.

Presbyterianism in Chicago.

A recent study of Presbyterianism in Chicago, the results of which are published in the Continent, brings out these interesting facts: There are 62 Presbyterian churches in Chicago beside eighteen missions and three settlements. There are 22,407 members as compared with 14,298 in the year 1900, an increase of 56 per cent in 14 years. In the difficult downtown section the membership has increased 15 per cent, while Baptists, Condowntown section the membership has increased 15 per cent, while Baptists, Congregationalists and Methodists have lost. Fourteen per cent of the Presbyterian churches are in this downtown section, 45 per cent in the older residence section, and 31 per cent in the suburban section within the city limits. Twelve of the 62 churches have parish houses, 17 churches have pastor's assistants, 15 have 32

church visitors, and 25 have church secretaries. Eighty per cent of these churches claim that their work is becomchurches claim that their work is becoming more difficult for which the following causes are assigned: Thirteen per cent, business coming in; 26 per cent, lack of finances; 30 per cent, inadequate staff; 49 per cent, foreign population; 60 per cent, indifference to religion; 72 per cent, changing population; 79 removal of members. Other causes assigned are: Fourteen per cent, distrust of the church; 10 per cent, conservatism of the members; 10 per cent, low wages of the people; 7 per cent, new wealth.

Winona Bible School.

The Summer Bible School, held in connection with the Chautauqua program at Winona Lake, Indiana, July 6-August 20, 1914, will be in charge of the Extension Department of the Moody Bible Institute Chicago; and the schedule presents the of Chicago; and the schedule presents the following teachers: Rev. James M. Gray, D. D., dean of the Moody Bible Institute; Rev. L. W. Gosnell, assistant to the dean; Rev. B. B. Sutcliffe, assistant superintendent of men; Mr. E. O. Sellers, acting director of the Sunday-school course; Miss Ella E. Pohle, assistant in



r. W. C. Pearce, International Adult Superintendent, one of the leaders at the Sunday-school Convention held in Chicago this week.

the correspondence course; Rev. F. Palmer, D. D., former director of the Winona Bible School; and the following members of the Extension Department:
Mrs. Frances C. Allison, Bible teacher;
Miss Angy Manning Taylor, Bible
teacher; Rev. Geo. E. Guille, Bible
teacher; Rev. Bob Jones, evangelist, and
Rev. Parley E. Zartmann, D. D., secretary. Three sessions are held daily and the program will be comprehensive and varied. The Winona Assembly has arvaried. The Winona Assembly has arranged so that those having the regular assembly ticket need not pay tuition for the privileges of the school. A leaflet of information about the Bible School can be obtained from the secretary of the Extension Department, 153-163 Institute Place, Chicago; and a booklet about Winona Lake and its attractions for the season of 1914 can be obtained by writing to Ray Sol C Dickey Winona Lake ing to Rev. Sol. C. Dickey, Winona Lake, Indiana.

Cardinal Gibbons on "Prohibition."
While Cardinal Gibbons was in New Orleans, a few weeks ago he declared himself opposed to prohibitory methods of dealing with the liquor traffic. An expression of sorrow at this declaration,

from certain friends of temperance, sulted in a second statement, in which the Cardinal seemed to favor the aboli-tion of the saloon. Just before sailing tion of the saloon. Just before sailing for Rome a few days ago, reports the Northwestern Christian Advocate, he was approached the third time to secure, if possible, some definite and incontrovertible statement of his position on the liquor question. He complied, and his authoritative statement, in answer to the query whether his seeming temper-ance sentiment was of general applica-tion, is as follows: "That is only partly I am too old now to change my attitude on a subject as important as this, and what I said recently applied only to Charles County, Maryland, where the to Charles County, Maryland, where the saloons were not conducted in a satisfactory manner. I declared I hoped the saloons of that county would be abolished, and I still hope so. While I am a strong advocate of temperance, I am certain that prohibition can never be enforced, and if it should be it will make hypocrites and violators of the law. It will also cause the manufacture of illicit will also cause the manufacture of illicit whiskey, which is not a good thing, since it will replace a good product, of its kind, with a bad product. It will also rob the government of a legitimate tax and a very considerable one. Prohibition cannot be enforced in any Christian country."

Dr. Francis L. Patton's Successor Named.

As successor to Dr. Francis L. Patton, retired president of Princeton Theologiretired president of Princeton Theological Seminary, has been selected Dr. J. Ross Stevenson, now pastor of Brown Memorial Church in Baltimore, but formerly pastor of Fifth Avenue Church, New York City, and prior to that time professor of church history in McCormick Seminary, which was his theological alma mater. Dr. Stevenson will also occupy the chair of homiletics.

How Christian Union Will Come.

The Congregationalist's prophecy of ow unity between the churches will how unity come, is stated in a late pronouncement of its editor. "Our own conviction is that union is likely to come along the line of the least resistance, and between bodies with natural affinities, sooner than between bodies many of whose members still cherish deep-going theological an-tagonisms or totally different conceptions of the church and the ministry. Already Congregationalists and Presbyterians are united in South India and in China in the carrying on of colleges and theologi-cal schools. They ought to come together in many a community where they are competitors rather than coadjutors in the work of the kingdom. They ought in the great cities and with reference to the in-coming foreigners, to frame common plans and in many cases support common enterprises; and there should be at least a bowing acquaintance between our National Council and the great and glori-ous General Assembly. Beyond that we must trust to the workings of time to develop further points of affinity.

Churches to Give Instruction on Marriage.

The Detroit Pastors' Union, composed of all the evangelical pastors in the city, is planning a two weeks' campaign to teach the young people the responsibility of marriage as a means of combating the divorce evil. The cooperation of civic so-cieties and other organizations is sought in an educational campaign on the sub-ject of "Marriage and Divorce." Books and pamphlets on the subject are to be widely circulated.

Of Human Interest

Bryan on Church-Going.

Secretary Bryan says: "The spiritual part of man is the important part, because it is the directing force. It needs sustenance as much as the body and mind. If spiritual emaciation were as easily noticed as emaciation of the body it would not be so hard to convince people that they need one day in seven for the consideration of those things which pertain to the development of the heart and to the science of how to live. No matter what one's creed may be, or whether he has a creed, he can make good use of the interpretations of Holy Writ which he can expect from the pulpit and of the application which should be made of moral principles to the daily life."

Bad News of Villa.

A depressing news item regarding Villa is reprinted by the Northwestern Christian Advocate. It is the account of a dinner given General Villa of the Con-stitutionalist Army by the American war correspondents. When, in the course of the evening, it devolved upon him to propose a toast he did so with the following words and with the ensuing result:

"Senores, for the first time in my life I am going to propose a toast and for the first time in my life I am going to drink a toast, and it will have been the first time in my life that I ever willingly let liquor pass my lips, but the occasion demands it. You gentlemen should be proud of the fact that you are Americans; that you represent the press of the greatest nation on earth, ruled by the greatest nation on earth, ruled by the greatest man alive, your President Wilson. Let me fill my glass to the brim, the health of that great man and president."

All arose and poured the libation, followed by the crashing of the glasses as they were thrown to the ground, General Villa himself setting the example. General Villa was loudly cheered at the conclusion of his speech, the Americans leading. Soon after this a sentiment that seemed to strike the general, now beginning to feel the effects of his cup, brought him to his feet with a yell and a cheer, in which all joined. The Americans then sang "For He's a Jolly Good Fellow," gave a number of college yells and three hearty American hurrahs for Villa.

Professor Taft on "Spanking."

Ex-President Taft said recently that he had great faith in the old-fashioned spanking as against so-called modern methods of reproof, which he contended were responsible for much of the presentday disrespect to parents. As an illustration he told the following story as coming from his brother, Horace D. Taft, who has a school for boys at Watertown, who has a school for boys at Watertown, Conn.: A schoolmaster had flogged a particularly fractious scholar, who thereupon wrote home complaining of the episode. A few days later the boy's mother wrote: "We cannot tolerate such treatment of our son. At home we have never had to raise our hands against him excepting in self-defense," excepting in self-defense.'

Skimpy!

A contributor to the American Magazine

tells the following story:
"A clerk in one of the great jewelry stores on Fifth Avenue in New York City

exhibited to a rich and weary customer a lady's handbag, five inches square, made of platinum and fairly well covered on one side only with diamonds. The price was \$9,000. The fact that one side price was \$9,000. The fact that one side only was covered with diamonds troubled the customer. Turning the handbag around and around, and looking at it from all sides over and over, he finally said, 'Very pretty—really. But I don't without diamonds. estly the thing looks skimpy—rather skimpy.' At an additional expense of \$7,000 this difficulty was removed."

No Insult Meant.

Representative Patterson of Pennsylvania once had a local railway pass for himself and wife, says the Saturday Evening Post. An Irish constituent Evening Post. An Irish constituent came to him, smiling, and said, "Mr. Patterson, sor, as a favor would you be after loaning me the use of your pass?"
"But, Tim, everybody round here knows me; and they would know the pass wasn't yours." "Oh, bless ye, sor, I don't want it for meself at all. I want it to let me old woman feel sort of grand. see, sor, no one would know me old wom-an from yours, and so I thought"-Patterson was paralyzed. But then the funny side of it struck him, and the Irishman thought he had been struck with ague he laughed so.

Adlai E. Stevenson in Public Life *

BY EDGAR DEWITT JONES.

OR more than two decades Bloomington, Illinois, has been known the nation over as the home of Hon. Adlai E. Stevenson. Because of him more than any other man the name of the city we love has gone the world around. Verily it is true that "none of us liveth to himself and none dieth to himself." In the life and death of Mr. Stevenson his fame and glory are shared with the nation he served, the state he honored, and especially with the city where his home has been for half a century.

career was Mr. Stevenson's public career was long, varied and distinguished. Congressman, assistant postmaster general, vice-president of the United States, member of the monetary commission to England, France and Germany, nominee of his party for vice-president in 1900 and in 1908, candidate for governor of Illinois in what was perhaps the most extraordinary campaign of his entire ca-reer—such in barest outline was our first citizen's life in the nation.

Singularly strong and praiseworthy were certain qualities in Mr. Stevenson's life as a public man. First and fore-most, is the fact that throughout his long and notable career he ever wore the white flower of a blameless life. as he was in a political period character-. ized by campaigns of personalities and incriminations and marred sometimes incriminations and marred sometimes by methods now discredited Mr. Stevenson kept his heart pure. Through forty years of public service and a score of stressful campaigns he bore his escutcheon unspotted to the end.

Mr. Stevenson was a party man but not a partisan. In a day when prejudice and a partisan. In a day when prejudice and rancor were rife and party spirit ran riot Mr. Stevenson preserved that fine large charity which "vaunteth not itself" and "thinketh no evil." Here at home in the midst of campaigns of widespread interest and elections fraught with intense excitement he was never known to engage in controversy or arguments his fellow-townsmen who differed from him politically. Moreover, he num-bered among his closest friends many men of political views other than his own. This of itself is an extraordinary tribute to a nature which was large and generous possessing a perfect genius friendship.

Mr Stevenson's friends in public life included the most distinguished leaders of the last thirty or forty years. Congressmen, senators, justices of the supreme court, cabinet officers, presidents with them he mingled alike honoring and

being honored. Fortunately these rich and varied experiences are in a measure treasured up for us and for those who shall come after us, in his fascinating shall come after us, in his fascinating book "Something of Men I Have Known" -a volume that will be read with interest and profit by thousands yet to be.

Bloomington was justly proud of her first citizen and delighted to do him honor. No notable event in this city was complete without Mr. Stevenson's presand participation. How often voice has been heard at great gatherings, in conventions, at banquet boards, and The plain, commemorial meetings. fortable homestead on Franklin Park Square has been our city's Golden Milestone, where all our main traveled streets converged. When our friends came from afar their visits were consummated when they had called upon our first citizen. How wide the doors, how generous the hospitality of that home. How unfailing the courtesy of that genial host. How courtly his manner. All in all we shall not look upon his like again. Whether at home or abroad Mr. Ste-

venson was a democratic soul, plain, simple and a most approachable man.

"Greatest, yet with least pretence, Foremost hearted of his time, Rich in saving common sense, And, as the greatest always are In his simplicity sublime!"

And now he is gone! Bloomington can never be again just what it was when Mr. Stevenson was alive. The old home-stead on the park square will be eloquent in its loneliness. We shall miss the courtly figure from our street and seek in vain the outstretched hand of greet-But nothing, thank God, can deprive us of his memory.

Today loving friends and neighbors will lay our chief citizen to rest by the side of the wife of his youth and not far from that illustrious group of his old time friends who have gone on before— David Davis and Matthew Scott; Isaac Phillips and General McNulta; Lawrence Weldon and Robert Williams, and in the years to come what the tomb of Clay is to Lexington, what the shrine of Jefferson is to Monticello, so shall the grave of Stevenson be to Bloomington.

*Besides Mr. Stevenson's pastor, Rev. Dr. Elliott, and his son-in-law, Rev. Dr. Hardin, of Chicago, the family of the former vice-president desired that an appreciative message be spoken on behalf of the wider community of Bloomington, and asked Rev. Mr. Jones, pastor of First Christian Church, to speak at the funeral. We are happy to publish Mr. Jones' message in fall,

MODERN WOMANHOOD Conducted by Mrs. Ida Withers Harrison

President's Daughter Captures Chicago

If the popularity of Miss Margaret Wilson, eldest daughter of the president, has any bearing on the country's present feeling for President Wilson, it may be s present taken for granted that the people still have confidence for their national leader, in spite of his present uncomfortable

diplomatic situation.

av

nt

r.

18

d

Great was the multitude and great the excitement that centered on the Auditorium on Wednesday evening of last week as the result of the announcement that the eldest daughter of the president of the United States would be one of six young women to respond with an address so this question asked by a body representing one million American women, "What is the greatest service the general federation can render the young women of America?" to this question asked by a body repre-

"LET'S GET TOGETHER."

Miss Wilson's reply was:

"Neighbors, turn every district school-house in this dear land of ours into a council chamber. There let us get together, there let us talk, there let us learn our lessons in the highest citizenship, there let us fearlesly listen to every idea. 'Socialism even?' some one cries. 'Yes,' I say, and I am not afraid, and you mustn't be afraid. Right ideas will live. mustn't be afraid. Right ideas will live. The others will perish. The wrong ideas will live for a little while, perhaps, but they will live only as the tares in the wheat live. And when the harvest comes they will be separated from the good grain."

Her subject was "The School-House as

a Civic Center."

"Our national, state and city representatives meet in council," said Miss Wilson, "to decide the great public problems. There are no places provided for the citizens who choose these representa-tives to hold councils of their own to dewho they shall choose for these

"There is no place provided for them to meet regularly and discuss the questions of government and politics. little the average man discusses the questions which he decides at election. average man reads his newspaper every morning. He gets incorrect information and sometimes false and narrowly prejudiced judgment. He goes to a few partisan meetings, at which the program is arranged privately by private parties. Then he goes to a rough, undignified place, often the back room of a saloon, to east his ballot.

PRINCIPLE OF COMMON COUNCIL.

"Isn't it strange that we neglect the great principle of common council? Our forefathers realized the necessity of it, and met regularly in the town hall or the schoolhouse. We today are so absorbed in our little private business that we forget the great public business, gov-ernment. We have left it for a few to make it their particular business, often for their own private ends.

"The great interests and the political bosses know the value of coöperation. We have forgotten it. We have disintegrated and fallen apart and forgotten government because we are more interested in conveying horizontal."

ested in our own business.

Every school district has a capitol.

We must meet in those capitols. We must meet as neighborhoods and not as par-tisan organizations. If we meet thus, we shall form public opinion. Our legislators will know what we want. They will not be misunderstood and we shall not be misunderstood.

"Each town must have a civic secretary who shall be paid from the public treasury. His business shall be to promote the organization of citizens. He shall be the greatest public servant. He ought to be the assistant of the superin-

tendent of schools.

Every neighborhood organization must have its secretary. These should be the principals of the schools, who should be given more money and more assistants to take care of their school work. Every one who believes in free speech and government by the people neighborhood "Every organization speech and government by the people must believe in these things. Let us all get together with our neighbors and work for justice and freedom and peace."

OTHER SPEAKERS.

The other speakers were Miss Laura Holmes Reilley, of North Carolina, Miss Dorothy Loyhed, of Minnesota, Miss Jessica Briggs, of California, Miss Ruth Bush, of Louisiana, and Miss Agnes Squire Potter, of Chicago.
The gist of Miss Wilson's plea was for

"the restoration of the town meeting of our forefathers," and she also put her text thus—"the social and civic func-tions of school centers."

Sometimes she used the catch phrases of the "first class in civics," as when she said, "If a community has not corporate consciousness it is not well gov-erned," but at other times she would erned," but at other times she would drop into fond and homely phrases like "We must sympathize other, but how in the world can we do it if we don't get together?"

She referred several times to "the principle of cooperation" and with just a suggestion of tartness she asked the if they to remember that "forgotten the principle of coöperation they could be pretty sure that the corportations and the politicians hadn't forgotten it," because they thoroughly gotten it," because they the understood that it was their life.

"FREEDOM AND JUSTICE."

Here are threee of her most striking sentences:

"The schoolhouse is the political capitol for us all if we only knew it.'

"We don't want school buildings to be social settlements, but community cen-

"The greatest thing the Federation of Women's Clubs can do for the young women of America is to show the way they can cooperate with all of the womand men of America in promoting the causes of freedom and justice."

One of the city's journals notes that Miss Wilson "was perfectly conscious of her own best points" and that she referred to them with entire candor as being the best—as when she said, "Now this is a very, very important point." "Saying that," remarks this paper, "she would look up and smile, and when she smiled it was a large smile that showed gleaming teeth. All that was exactly in gleaming teeth. All that was exactly in the manner of her father."

CLUBS APPROVE WOMAN SUF-FRAGE.

Probably the most important taken by the General Federation of Wom-en's Clubs, assembled in Chicago last week, was its taking official action in favor of suffrage on the morning of favor of suffrage on the morning June 13. The following resolution presented by the resolutions committee in special report and passed by an over-

whelming vote:
"Whereas, The question of political
equality of men and women is today a vital problem under discussion through-out the civilized world, therefore, "Resolved, That the General Federa-

tion of Women's Clubs give the cause of political equality for men and women its moral support by recording its earnest belief in the principle of political equal-ity, regardless of sex."

At the afternoon session of the same day, a telegram announcing the Illinois Supreme Court's decision in favor of the Constitutionality of the state equal suf-frage law called forth a jubilant demonstration. And that evening, at a banquet given by the Illinois Equal Suffrage League to the visiting club women, the double victory for woman suffrage was celebrated. Miss Jane Addams, Mrs. Carrie Chapman Catt and Mrs. Ella Flagg Young were among the prominent suf-fragists who spoke.

ABOUT WOMEN.

Maine is the latest state to grant pensions to widows.

Pittsburgh club women are asking for woman chief of police.

Denver women are asking that they be

drawn as grand jurors.

Several women have passed the examination for the bar in Georgia, but have not been allowed to practice.

Kansas has a school district which all women teachers pass up as undesirable because it is infested with rats.

The front page of a Chicago paper tells us that Owen Johnson, author of "The Salamander," believes that women are going to abandon religion and revolt against all accepted standards, while the against all accepted standards, while the second page quotes a Young Men's Chris-tian Association secretary as saying, after a world tour, that he believes civilization is advancing.

THE IGNORANCE OF PUPILS TODAY.

A series of questions put to 100 pupils public and parochial schools of York City brought answers which show that the average youth knows as little of many other things he ought to know as he knows of the Bible. As reported in the Survey, of these 100 pupils from fourteen to sixteen years of age, ninety did not know the name of the mayor of their own city, forty-eight had never their own city, forty-eight had never heard of nor had any clear idea of what the governor of their own state had to do. Seventy-four had never heard of the Constitution of the United States. These propective citizens who will be of age from five to seven years hence had no comprehension of the fundamentals of citizenship. Sunday-school teachers who have long had it dinned into their ears that their work is immeasurably inferior to that of the publis schools may find in these facts some ground for encourage-

Disciples Table Talk

Vacation Bible-school at Lebanon, 1nd.

A. L. Ward, pastor at Lebanon, Ind., Central, writes that his church has just completed a very interesting experiment. Last year Mr. Ward conceived the idea of has been used quite successfully in larger cities, to a smaller city. The Lebanon people have just closed a two weeks' school, and it has been a delight to all, writes Mr. Ward. The teachers engaged in the work, are en-thusiastic over the success, and many parents are urging that such a school be opened next year. Ninety-six pupils were enrolled in the school. The classes met for one hour each are urging that such a school to opened an acceptance. Ninety-six pupils were enrolled in the school. The classes met for one hour each day, at 9 o'clock in the morning. There was a story period for children from six to ten years old; and two, one for boys and the other for girls, ten years and older. Mr. Ward recommends this plan to pastors.

T. W. Pinkerton Honored at Kenton, O.
May 29 was "Pinkerton Day" at Kenton,
O. T. W. Pinkerton, pastor of the Kenton
church for sixteen years, who is closing his
work for a rest, was honored in seeing the
business houses of the town suspend activities
to go to a specially arranged ball game and



Rev. Stephen J. Corey, LL. D.

to engage in meetings, parades, gift-presentations in honor of Kenton's beloved citizen and leader. The Masonic order, of which Mr. Pinkerton is a member and the Kenton Boy Saouts were especially active in making the day a notable organism. day a notabio one.

To Teach in Christian College.

Chicago and California friends of the late E. W. Darst, whose work as missionary evangelist in both these fields is gratefully remembered, will take especial interest in the news that Mrs. E. W. Darst has accepted a eall to the professorship of philosophy and education in Christian College, Colum-bia, Mo. Mrs. Darst has but recently re-turned to this country after a year's study in Germany.

Two Professors Appreciated.

The return of two professors in whose places they were substituting has released Profs. J. L. Deming and Ellsworth Faris from the faculty of Iowa State University. Both these teachers have made such a place the thousand such as the continuous state. for themselves in the academic and com-munity life of Iowa City that the "Daily Press," the city newspaper, speaks out edi-torially in protest against their being allowed to go even though the regular occuallowed to go even though the regular occu-pants of the respective chairs are to return. "These two men," says the "Press," "have been two of the most popular teachers in the university, and have been equally popular in the community outside. Their brilliance in the classroom has been fairly matched by

their touch upon community life, and as their abilities have come to be known, they have been called into constantly widening circles of influence in the city and state. The university, if it is to become the strong factor in the life of this state that its friends hope and have now reason to expect, cannot afford to let such men go. The rea-son given for the release of Profs. Deming and Faris is the return of the two older men whose places they were temporarily filling. Prof. Deming has been teaching in place of Professor Loos, since the latter has been unable to continue his class work; and Prounable to continue his class work; and Professor Faris has been supplying the place of Doctor Starbuck. Everybody rejoices that Professor Loos feels himself able to resume his active duties in the classroom, and that Prof. Starbuck has brilliantly completed the literary labors that have called him elsewhere during the past year. But S. U. I. needs not only to welcome back the old, but to hold fast to the new men, who have proved themselves strong and popular. There have been hints, of course, that a tendency toward reaction has set in—that the board of education, having differed with ex-President Bowman, is inclined to uproot the board or education, having differed with ex-President Bowman, is inclined to uproot the constructive work he tried to do; and rumor has mentioned the names of others of the new men said to be marked for slaughter. The Daily Press does not credit such inferences, and believes that the board such inferences, and believes that the board is actuated merely by the feeling that the budget cannot be made to carry the extra expense of retaining both the old and the new teachers. But, for the reasons given, and others which might be named, the board ought to strain a point in the case of Faris and Deming. They ought to be retained at any sacrifice. Interestingly, both Professors Faris and Deming are Disciples, and their friends in the church will be gratified but not surprised to know that their impression upon the Iowa institution has been so deep as the above disinterested comment inthe above disinterested comment

Magnolia Ave. Church, Los Angeles.

Two weeks ago R. W. Abberley closed his first year in the pastorate of this church. During this time 114 persons have united with the congregation, thirty-two by confession and baptism and eighty-two by letter and from other communions. Mr. Abberley writes that he has found the Magnolia Church to contain some of the choicest spirits on the continent, devoted to the cause of Christ. The Sunday-school is averaging about 350 in attendance. Church and cause of Christ. The Sunday-school is averaging about 350 in attendance. Church and school support W. B. Alexander as living-link at Damoh, India. Everything is encouraging, Mr. Abberley reports, in spite of unusual difficulties incident to southern California—"the playground of America." Indications are that a great forward step is about to be taken by the churches in Los Angeles in the immediate future.

Central Church, Rockford, Ill.

Central Church, Rockford, Ill., with the services of Evangelists Wm. J. Lockhart and J. P. Garmong, in a recent meeting, reports that about twenty-five will come into the fellowship of the church from this effort. W. B. Clemmer, pastor at Rockford, writes that the services were held in the unfinished subjictions of the new church group floor. that the services were held in the unfinished auditorium of the new church, rough floor, no plaster, temporary lights, but roomy and comfortable. The last Sunday Mr. Lockhart made the call for funds to cover the needs for present construction, up to the amount promised by the Church Extension Board. Three thousand dollars was secured which will be increased to \$4,000; \$5,000 more is needed before the building can be completed, but with a finished basement and some extra Sunday-school rooms, a baptistry and robing Sunday-school rooms, a baptistry and robing rooms, the church can meet its present needs well. Fifty-six persons have been added to the membership during the last twelve months, in spite of the heavy building bur-den, with services in the court house, morn-ings only, for eight months of this time.

Offering for the Temperance Board.

The attention of all Disciples is called to the following word from W. J. Wright, President of the American Temperance Board of the Church of Christ. Especial interest is needed now from the fact that the board is with the control of the church of the church of the church of the control of the church needed now from the fact that the board is without a secretary, just at this important time of the offering for the work. Dr. Homer J. Hall, as stated in a recent issue of The Christian Century, has retired from this work after many years of service, to serve on the "Flying Squadron." Mr. Wright writes that the work is being divided up, and an effort will be made to reach 2,500 of the best hundred. "Mean then all other will account." will be made to reach 2,500 of the best churches. "More than all other evil agencies," says Mr. Wright, the liquor traffic retards individual and social salvation, the evangelization of our own and foreign lands, and the general progress of the Kingdom of God. To destroy it is to advance immeasurably and immediately every good work. Seven American states will try to vote prohibition into their constitutions this year and a dozen others seek advanced temperance legislation. They all clamor for our aid. A joint bill is before Congress looking toward writing prohibition into the Constitution of the United States. We ought to be pushing that movehibition into the Constitution of the United States. We ought to be pushing that movement. The time is ripe! To push hard now means to abolish the American traffic in liquor within twenty years. The first Sunday in July is the first time regularly set in the church calendar for an offering for the Temperance Board. Speak out for this



Rev. Frank Garrett, D. D.

nation wide movement. Come to our aid! Take the offering of July 3, and so worthily celebrate our National Independence Day. Our country must destroy the liquor traffic or it will destroy our country. Make all exchange payable to the Temperance Board, and address all communications to Wm. J. address all communications to Wright, President, Franklin, Ind.

E. N. Duty, pastor at Charleroi, Pa., reports for June 14 an impressive dedicatory service of the new organ, the gift in part of Andrew Carnegie. The church gave \$1,200, the Pittsburg magnate \$750. Prof. Jean C. Moos, director of the Bethany College School of Music presided at the organ. A successful recital was given on June 12.

W. D. Ryan, pastor at Central, Youngstown, Ohio, reports that Children's day was observed by the Sunday-school there June 14. The attendance was 1,408 and the offering \$706.85. The offering will be divided among the various missionary interests.

Associated Press dispatches from Ft. Worth announce the gift of \$100,000 in cash and the guarantee of a \$30,000 Bible college building for Texas Christian University, from L. G. Brite, of Marfa, Texas.

J. Marshall, of Wabash avenue, sas City, is summering with has family, in the Great Lake region. t,

is er he k

at st ds elro nd ri-te n n. is

ed ed

in

ily

J

of

00, C.

ool 88-

ne of-

ge ty,



Rev. A. E. Cory, D. D.



Mrs. Ida W. Harrison, LL. D.



Rev. Peter Ainslie, D. D.

The year 1914 has produced a healthy crop of Doctors in Disciple ranks. A. E. Cory and Frank Garrett were given the degree of D. D. by Drake; Mrs. Ida W. Harrison, President Miner Lee Bates and Secretary S. J. Corey received LL. D. degrees from Transylvania; and Peter Ainslie has just been made a Doctor of Divinity by Yale. In presenting Dr. Ainslie for the degree of doctor of divinity, Professor Cross, of Yale, said: "Dr. Ainslie has become, though but midway in his career, one of the most influential men in the church of the Disciples. He is widely known for his labors in the movement toward a universal Christian brotherhood. He stands for that broad, liberal spirit represented by the Yale School of Religion."

The Men's Parade, Saturday, June 27th

Christian conquest, Christian citizenship and civic righteousness will be proclaimed by the demonstration of the Men's Parade, which will be a notable feature of the In-ternational Convention this week, at Chicago.

cago.

Some of the men's parades that have startled the public in past days are the following: At Louisville, Ky., in 1908, when 1,200 men marched. At Harrisburg, Pa., in 1909, with 8,000 men. At Washington, D. C., in 1909, with 8,000. At San Francisco, in 1911, with 10,000. At Cleveland, in 1911, with 13,100. At Philadelphia, in 1912, with 27,000. Now if Chicago's motto, "I Will," counts for anything, Saturday afternoon, June 27, will see 50,000 men of Christ proclaiming his sovereignty. The route of the narade will probably

men of Christ proclaiming his sovereignty. The route of the parade will probably be from the Twenty-sixth street, north on Michigan avenue. It is hoped to have on the reviewing stand the governors of Illinois, Indiana, Missouri, Kentucky, Iowa, Wisconsin and Michigan. The mayor of Chicago and governor of Illinois have tentatively promised to be present. World and International Sunday-school leaders will also review the parade. review the parade.

100 AUTOMOBILE STREET MEETINGS.

Speakers in automobiles will precede the parade and at specified streets on Michigan avenue, they will, in short, pointed talks, give information about the purpose of the parade and distribute cards and literature.

The age of the marchers will be fifteen years and upward.

An apportionment of representation has been made for the parade. About 10,000 are being apportioned from outside Chicago, 40,000 from Chicago and Cook County. The following is the apportionment of Chicago by districts. by districts:

																										1	Г	0	ti	A	l	S. S.
Dist	r	i	et	8						3	V	•	Y	B		in	P	a	r	a	d	e	,				I	Č	n	r	ol	lment
1			٠				0			0						5	00).								4						4263
2	0			0				0	0	0					0	15	00															8206
3		0			0	0		0	0			,				20	00).				-		9								8743
6		0			0	0	۰							0	0	5	00	١.														7695
7	0					0			0	0		. ,	,			20	00	١.														5741
8		۰			0	0	0	0		0						5	00	١.							9			0				5817
10	0	0			0			۰	0							25	00).														8923
11																																9125
13																																6156

14												 	3	0	00)															11562
15															00																5082
16												,	1	0	00).		0	0		۰	0				0		0			7773
17													2	0	00).									0	0		0	0		6717
18									0				1	5	00	١.				0	0				9		9		0		6281
19														5	00).			0		0	0	0			0		0			5766
22													1	54	00	١.			0			0	0		2				0		7461
23						0							1	0	00).						0	0	0		0			0		2526
24		p		0			è	0		0	0		2	00	90				0	e	0	0	0	0	0	0	0	0			4683
25	ж.				×	×	×		*			*	2	06	30		*		×				*		×	×	*	×	×		4141
26						a						,	2	0	00	١.							0			0	0	0	0		5712
27			0		0					0		,	3	0	00),					0	٠		۰							9804
29					u				0	0			1	5	00) .								0	0	0		0		0	7509
30			0							0	0		2	0	00)														0	7199
33													1	54	00	١.				0		0					0	0			5739
37						0							1	0	00	١.									0						3926
41						9				0	0		1	0	00	١.		0		0		0	0	0	0	0		0	0	0	3938
45													2	5	00	١.			0	0	0	0	0	0	D	0	0	0	۰	۰	6046
49							0		0					5(00).						0	0	0	0	0	0	0	0		1695

OUTSIDE OF CHICAGO, IN COOK COUNTY.

						۰			6	0	6						2000.						6950
	٥			0						٥	0	0		0			500						3848
				0							0	0		0			2000.						5576
														0			500.						3220
a	ai	R	Ric Ri	Rich Riv	Rich Rive	Rich River	Rich .	Rich	Rich Riverside	500 2000 1000 500 Rich 200 Riverside 500 200 aine 300	500 2000 1000 500 Rich 200 Riverside 500 200 aine 300	500. 2000. 1000. 500. Rich 200. Riverside 500. 200. aine 300.	500. 2000. 1000. 500. Rich 200. Riverside 500. 200. aine 300.	500. 2000. 1000. 500. Rich 200. Riverside 500. 200. aine 300.	2000								

Formation of the Parade.

CHICAGO AND COOK COUNTY DIVISION.

West Side Division, Chicago and Cook County will form in Twenty-first street, fac-

West Side Division, Chicago and Cook County will form in Twenty-first street, facing west and east to Calumet avenue, their districts forming in Indiana and Prairie avenues facing north and extending east in Twenty-second street, from Indiana avenue as far as necessary.

North Side Division, Chicago and Cook County will form in Twentieth street, the head of the column in Michigan Boulevard, extending east to and including Calumet avenue, their districts forming in Indiana, Prairie and Calumet avenues, facing north between Twentieth and Twenty-first streets and extending south in Calumet to Twenty-second street if necessary.

South Side, West Division, Chicago and Cook County will form in Eighteenth street, facing west, the Districts using Indiana, Prairie and Calumet avenues, facing north from Twentieth street to eighteenth street. South Side, East Division, will form in

Sixteenth street, facing west, the Districts forming in Indiana and Prairie avenues, between Sixteenth and Eighteenth streets.

Athletic Division if a separate formation will form in Sixteenth street, west of Michigan boulevard, facing east and extending west as far as necessary. Assembling place, First Regiment Armory, Sixteenth street and Michigan boulevard.

BOAT RIDE FOR DISCIPLES.

On Saturday evening, June 27, from 8 p. m. to 10 p. m., will be given a Lake Michigan boat ride on the large steamer, "United States," secured for this special occasion. This is an effort of our own Bible-schools and churches to afford the out-of-town folk of our denomination (as well as others who wish to go) the privilege of a refreshing and pleasant evening boat ride.

Special music, both instrumental and vocal, will be provided on the boat; and possibly some of our well-known leaders throughout the country will speak.

Our own folks should take advantage of

throughout the country will speak.

Our own folks should take advantage of this opportunity to get better acquainted with Disciples both in Chicago and from elsewhere. Tickets for this boat ride (35 cents each) will be on sale during the convention.

O. A. ROSBORO.

CALLS.

A. L. Crim, to Central, Tacoma, Wash. Ernest H. Reed, Kansas to Pontiac, Ill. H. J. Young to Alliance, Neb. W. E. Brandenburg, Hebron, Neb., to Cen-

ral, Parsons, Kans.

Geo. C. Minor, Harrisonburg, Va., to
Dover Place, St. Louis, Mo.
W. T. Mullins, Chaplain to Middletown, Ky.

RESIGNATIONS.

L. O. Lehman, Gibson City, will join faculty of Eureka College.

ADDITIONS TO CHURCHES

Coshocton, O., C. M. Burkhart, pastor; six in two weeks.
Pittsburg, East End, J. R. Ewers, pastor; 119 since Jan. 1, 78 by baptism; 430 in less

119 since Jan. 1, 78 by baptism; 430 in less than five years.

Lemoyne, Pa., Melvin Menges, pastor; 3.

Petoskey, Mich., W. H. Hedges, pastor; 13 since close of meeting, April 16; 50 since January 1.

Abingdon, Ill., J. Newton Cloe, pastor; 35 in six months.

W. J. Clarke says the men's movement in the Clifton church, Louisville, Ky., is directly responsible for the organization of scores of Men's Bible classes in that part of Kentucky, not alone among the Disciples, but also in the Methodist, Baptist and Presbyterian churches. Mr. Clarke is the new adult superintendent of the A. C. M. S., and formerly the pastor of the Clifton Church. This Men's Bible class assists in the financial support of Mr. Clarke in his present work. port of Mr. Clarke in his present work.

The twenty-six Disciple churches in Greater Kansas City publish a combined announcement each Saturday in one of the local papers. The name and location and pastor of every church is thus announced, and kept before the people, and the expense to each church is only 20 cents per week.

In a recent issue of the Century it was stated that S. C. Draper had been called to the Central pulpit at Cincinnati, O. The fact is that the work at Central goes on more prosperously than ever under Claire L. Waite. Larger audiences, larger school, additions every Sunday are reported. Larger audiences, larger severy Sunday are reported.

A men's movement has been organized in the Wabash Ave. Church, Kansas City, Mo., where L. J. Marshall ministers. These men meet for an hour preceding the evenichurch service for prayer and conference.

L. N. D. Wells, of Akron, O., is drawing great crowds to his church by using the paid advertising columns of the daily papers. He had an exhibit of advertisements at the Ohio State Convention.

G. A. Campbell, pastor at Hannibal, Mo., who was called to the presidency of Christian University, Canton, Mo., has declined and will remain at his post in Hannibal.

BETHANY ASSEMBLY NOTES.

A. W. Connor, known as the "Boys' Friend," will speak at Bethany Assembly July 21, 29, 30, 31, and August 5. His subjects are as follows: "Inseparable Lifelines," "The Dignity of the Common Kid," "Jacob and the Boy Problem," "Eternal Friendship," and "The Heart of a Boy."

John H. Booth, Kansas City, Mo., will give five addresses at Bethany Assembly as follows: "An Educational Policy for the Local Church," "The Every-Member Canvass—Why?" "The Challenge of the United Missionary Campaign to the Disciples of Christ," "The Missionary Committee." This gifted advocate of church extension will be heard with great pleasure and profit on these timely subjects. heard with general strains and subjects for Deca E. Y. Mullins' subjects for the strains are as follows:

timely subjects.

Pres. E. Y. Mullins' subjects for his Bethany Assembly lectures are as follows: "The Testimony of Christian Experience," "Christ's Response to Modern Thought," "The Leadership of Jesus," "Higher Appreciation of Christianity," and "The Moral Awakening in American Life."

Bethany Assembly will celebrate its thirty-first anniversary on July 28, with appropriate ceremonies. Dr. S. H. Creighton, President of the assembly, and F. M. Rains, Cincinnati, Ohio, will be the chief speakers. Pres. Creighton's address will be historical in character, as well as prophetical in giving the outlook for the future. Secretary Rains in character, as well as prophetical in giving the outlook for the future. Secretary Rains will speak upon "The Perpetuity of Bethany Assembly." This will be a red letter day for Bethany Assembly. Some important an-nouncements will le made that day that will cheer every member of the ever-increasing "Bethany Family" now scattered over many

states.

The C. E. Cottage at Bethany Assembly will be enlarged and remodeled at considerable expense this year, and will be ready for the evangelistic sessions of the first term of the evangelistic sessions of the first term of the summer school July 21-31. The En-deavorers will occupy it with their School of Methods August 4-14. The National Chris-tian Endeavor board for the Disciples of Christ now owns this building and will hold annually therein a School of Methods for Endeavorers. Many of the Christian En-deavor state superintendents of different states will meet here annually to discuss plans for the future of this great and grow-ing work among the young people of our churches.

BIBLES FOR PUBLIC SCHOOLS.

The following resolutions were adopted unanimously at the last Union Ministers' Meeting held in Chicago:

Whereas, the Bible is regarded throughout Christendom as the very foundation of civilization, social justice, character, morality and religion, and

Whereas, the public school curriculum which includes tales of heathen gods and ancient mythology, but omits the great book

ancient mythology, but omits the great book which in surpassing grandeur reveals the one true God and inspires in the heart love of all the virtues, deprives the pupils of the most important element in the true education, and

Whereas, although the interpretations placed upon the Bible may be, and in fact are sectarian, we believe that the Bible itself is elementary, fundamental, and no more responsible for sectarianism than the ocean for the battles which rage upon its surface, therefore

Be it resolved, that we profoundly deplore Be it resolved, that we profoundly deplore the decision of the Supreme Court of the State of Illinois which makes possible the exclusion of the Bible from our public schools even to the amending of our state constitution.

mstitution.

Done by unanimous vote this 25th day of lay, 1914, in Union Meeting of the Protestat Ministers of Chicago at Chicago, Illinois.

W. B. MILLARD,

Executive Secretary.

DRAKE CLOSES SUCCESSFUL YEAR.

Drake University closed its thirty-third year June 10, with the annual commencement exercises. Degrees or diplomas were conferred upon 216 men and women. Honorary degrees of Doctor of Divinity were conferred upon Abram Edward Cory, '99 and Frank Coryett', '99. The compression of the conferred to the conferred t Frank Garrett, '96. The commencement address was delivered by Dr. Herbert Martin, Professor of Philosophy, Drake University. At the meeting of the board of trustees it was announced \$225,000 had been pledged to

was announced \$225,000 had been pledged to
the school during the year.

The College of Liberal Arts led in degrees
conferred with seventy-five. Thirty-one degrees were conferred by the law school and
twenty-one by the College of the Bible.
Many students of the Bible department
were represented among the graduates of
the College of Liberal Arts. The class was
commonplian. Six lands and fourteen states cosmopolitan. Six lands and fourteen states were represented in its membership. Four cosmopolitan. Six lands and fourteen states were represented in its membership. Four races also were represented. Emily Doris Ware claims Shanghai, China as her home. Arthur George Scambler, Australia; Paulo Claro Palencia and Domingo Jose Samonte are from the Philippine Islands. William Mander is from the British Isles and Frederick Zweers from the Netherlands. The states represented by the graduating class are Iowa, Missouri, Kansas, Illinois, South Dakota, Minnesota, Texas, Colorado, Oklahoma, New York, Idaho, Washington, California, Wyoming, Alabama.

Commencement activities were ushered in by the annual baccalaureate sermon by Charles S. Medbury, chaplain of the university. His subject was the place of religion in the new social order. Monday afternoon baseball team of Medical and Liberal Arts Alumni combined defeated a

Liberal Arts Alumni combined defeated a team of Law Alumni 10 to 7. Tuesday morning the seniors defeated the faculty 3 to 2. Senior class exercises and a contest mong the shilden of the alumni 31dd the to 2. Senior class exercises and a contest among the children of the alumni filled the afternoon.

Wednesday morning the academic procession, the commencement address, the confersion, the commencement address, the confer-ring of degrees on graduates and honorary degrees upon two of Drake's best known sons, with a final word of appreciation by Pres-ident Hill M. Bell closed the work of the

COMMENCEMENT AT WILLIAM WOODS.

The twenty-fourth annual commencement of William Woods College closed with the graduating exercises held in the D. M. Dulany Auditorium on Thursday evening, May 28, 1914. The commencement address was delivered by Judge J. C. Pollock, of Kansas City, Kans., who has attained fame as a Juvenile court judge. Essays were read by Miss Nelle Hawkins of Brumley, Mo., the valedictor an of the class, and Miss

Anna Jameson, of Fulton, Mo., the saluta-

torian of the class. commencement activities began an old an old fashioned Missouri Barbeeue was held on the campus and to which invited the students and faculties of minster and Synodical colleges. Six sheep and two shoats were cooked to a turn in the afternoon. The class baseball teams com-Six sheep

and two shouls were connected and termoon. The class baseball teams competed for the college letter under direction of the instructor in physical education.

On Sunday the bacalaureate services were held in the First Christian Church and Rev. M. A. Hart, pastor of the First Christian Church, Columbia, Missouri delivered the message. In the evening Rev. T. E. Winter, pastor of the Fulton Church, addressed the undergraduates.

Monday and Tuesday evenings were given over to the Voice and Expression Departments.

ments.

The Board of Directors held their annual meeting on Wednesday. Dr. W. S. Woods for whom the college is named made a gift of \$8,000 to the maintenance fund of the college. It is one of the largest gifts he has made the college during the years he has so generously contributed to its financial support. Our new members of the board were nominated and two old members. The new members are the Honorable Champ were nominated and two old members. In mew members are the Honorable Char Clark, speaker of the House of Representives, Rev. Robert Graham Frank, Lerty, Mo., President of the State Board Representa tives, Rev. Robert Graham Frank, Liberty, Mo., President of the State Board of Missions, Mr. W. T. Kemper of Kansas City, Mo., president of the Commerce Trust Company and Mr. Frank C. Stokes, Banker of Auxvasse. The re-elected members Messrs, J. Harry Atkinson and Do Messrs, J. Harry Bartley of Fulton.

The board took up the matter of building the J. B. Jones Academic Memorial and decided to co-operate with the alumnae Association which is raising funds for the building. It is expected that this building will be erected and dedicated upon the building. It is expected that this building will be erected and dedicated upon the twenty-fifth anniversary of the college in May, 1915. Ground will be broken for the building this fall. The Board of Directors and their wives were guests at a one o'clock dinner served by the members of the class in Domestic Science under the supervision of Miss Susie B. Kerr, Domestic Science teacher.

The Alumnae Association held its important meeting on Wednesday afternoon and re-elected Miss Jessie B. Farrell of St. Louis president. Other officers elected were: atson, Fulton, first vice-pres-oldie Murry, Stephens, second Mrs. Perry Watson, Fulton, first vice-pident; Miss Goldie Murry, Stephens, secvice-president; Miss Nell Jasper, teacher mathematics, Fulton secretary; Miss Jer teacher in Gooldy, Auxvasse, assistant secretary; Miss Jesse Gooldy, Auxvasse, assistant secretary; Miss Mildred Jones, director of the Conservatory of Music, Fulton, treasurer. The association held a six o'clock banquet and a mass meeting in the evening. Robert Graham Frank was the speaker. The alumnae association of the control of the control

tion held a six o'clock banquet and a mass meeting in the evening. Robert Graham Frank was the speaker. The alumnae association plans to erect an academic building to the memory of the late President James B. Jones. It will cost \$40,000 and the foundation will be laid this fall.

The new gate—four large ornamented brick pillars with large bronze lanterns upon them—was completed the week before commencement. In connection with this gate a "White Way" was installed on the campus and the display pleased the large group of visitors who attended the commencement. These also were gifts of Dr. and Mrs. W. S. Woods.

The college enters upon a most promising year in the way of attendance and service, having reached the Junior College standards required by the University of Missouri and having been so thoroughly equipped with all necessary books, maps, appliances and laboratory supplies for accredited work. The work done received the approval of standard colleges. There was an enrollment of over two hundred students in the college this year.

The state of Missouri has given to junior

The state of Missouri has given to junior colleges the privileges of granting its graduates licenses to teach in the state for two

FOR SALE

The house-like Bungalow of Dr. and Mrs. Roy Dye, including three lots, close to College, convenient to Church. Special terms for quick sale. Addres MARSHALL AND McGUIRE, Eurska, III.

n e

S

of

g e g-

12

s-

a-

12

ed ns

ıll

is

or WO and three years. Graduates taking the teacher training course will receive these licenses without examination. The teacher of this department holds an A. M. degree from Northwestern University of Evanston,

The Board of directors decided to emphasize the fact that William Woods College is owned and controlled by the Christian churches of Missouri. This is a Christian College and upholds Christian ideals. Besides courses of the Bible which are offered for both secondary and junior college students, there is a flourishing Y. W. C. A. and mission study class. The college and church work together and students attend Sunday-school and participate in the organization life of the church.

WE SEEK NOT YOURS BUT YOU."

"WE SEEK NOT YOURS BUT YOU."

In the Gainesville Convention and other meetings of the Men and Millions Movement in Texas conspicuous above all the charts displayed was an immense banner with the above inscription. Its unanimous adoption and constant use grew out of the first meeting of the team of fifteen National Workers who went into Texas for the campaign.

R. A. Doan of Nelsonville, Ohio, had been appointed to lead the group in a season of prayer. He read the 12th chapter of 2 Cor. and laid especial emphasis on the central clause of the 14th verse. This was not only instantly and unanimously adopted as the motto of the team, but aptly characterized the spirit in which the Texas work was done.

done.

The addresses in the public meetings were made up not of exhortations and appeals, but of condensed and vital information. No public calls were made for money, nor were any gifts accepted in the meetings. When one or two members of the team, with the local minister or some other active

when one or two members of the team, with the local minister or some other active worker of the congregation, called on any individual privately it was to give more detailed information in regard to the world call of the Christ and the plans of the Men and Millions Movement. The situation was laid before him as an opportunity for investment in the Kingdom of God, and no effort was made to exercise hypnotic influence on any one, or to bring undue pressure to bear. Each individual was left, whether he subscribed or not, a better friend that before, not only of the Men and Millions Movement, but of the Church of Christ and its various agencies. If any regrets followed the passing of the team in any place they are not disappointment over having pledged, but repentance for having pledged so little or failed to invest at all.

The splendid total realized in the Texas Campaign could lead one to think that there could be very few regrets of this sort. The

could be very few regrets of this sort. The readiness with which the people seized the opportunity was indicated by the fact that one brother became anxious lest no one should call upon him, and had not a pledge but a handsome check ready for the canvassers when they arrived.

should can up...
but a handsome check ready for the
vassers when they arrived.
In every place it was felt that a great
blessing as of a mighty revival had come
into the church and every soul and every
congregation must hereafter be richer in the
tuings that make for real wealth.

W. R. WARREN.

MAKE THE FOURTH SIGNIFICANT.

BY SIDNEY L. GULICK.

Great progress has been made of late in making Independence Day "safe and sane." Why not also make it really significant in our national life? Let us make it, not only

our national life? Let us make it, not only a day of commemoration of a glorious past, but also a day constructively productive of a better present and a greater future.

This is not so difficult a matter as might be supposed. Pageants, historical and racial, have already been tried here and there, with excellent results. Can we not go further? Can we not make the day still more significant and valuable? My proposal is as follows:

Make the fourth of July our great national birthday, the one day in the year when new individuals are admitted to citizenship in this Republic. Let the ceremony of administering the oath of allegiance be restricted to a single day, and let the

ROYA BAKING POWDE

Absolutely Pure Absolutely has no substitute

Many mixtures are offered as substitutes for Royal. No other baking powder is the same in composition or effectiveness, or so wholesome and economical, nor will make such fine food,

Royal Baking Powder is made from pure, Grape Cream of Tartar. No alum, lime or acid phosphates.

service be dignified and patriotic. And why administer the oath of allegiance only to aliens who become Americans? Is it not important and highly desirable that every young man, though born in the United States and of American parents, shall also in a formal way acknowledge his citizenship and swear his allegiance to the Stars and Stripes?

How impressive and significant would the

and swear his allegiance to the Stars and Stripes?

How impressive and significant would the Fourth of July become if, on this national birthday, all young men who have attained their manhood, together with all aliens who desire citizenship in this land, should take part in a formal service of admission to the rights and duties of citizenship.

Let there be processions, with flags and banners and bands. Let each race carry its own flag to the churches or schoolhouses or courthouses. Let native-born American sons carry pure white flags without colors. Let there be welcome orations by noted citizens; and let responses be made by representatives of the different groups and races seeking citizenship. And when all the preliminary exercises have been completed, let the flags of the nations be lowered, let the flags of the nations be lowered, let the flags of the nations be lowered, let the flags of the nations be raised, and then, with uplifted right hands, let the new citizens pledge with a loud "I do" their loyalty and love for the flag and the nation of which they now become an organic part. Then let miniature American flags with the date upon them be given to each new citizen to take to his home as a life-long souvenir of admission to the great Republic.

Thus shall we make the great and glori-

to his home as a life-long souvenir of admission to the great Republic.

Thus shall we make the great and glorious Fourth, not only a day of commemoration of a great past, but constructively productive of a greater future. Let every new citizen, whether native or foreign born, enter upon his citizenship rights and duties only after formal admission to citizenship and public expression of allegiance.

NEWS FROM THE FOREIGN SOCIETY.

The returns for the ten days following Children's Day show that the Sunday-schools gave \$15,955, a gain of \$1,495. The churches, as churches, show a gain of \$1,045 during the same time. There was also a gain in the number of contributing churches and Sunday-schools. These are encouraging figures, and they ought to cheer us on to show a still better record.

W. R. Hunt and family are on furlough in England from China.

in England from China.

Chas. P. Hedges, under date of April 13, says: "We are glad to report nine baptisms on April 5. We have just sent nineteen evangelists to thirteen outposts." He was

evangensts to thirteen outposts." He was writing from Longa, Congo, Africa.

C. E. Robinson, Sendai, Japan, reports three young men baptized in that district during the past month. The pastor of the Sendai Church, M. Y. Suto, one of the ablest of our preachers in Japan, has been very sick

sick.

A department of missionary training of the University of Nankin, Nankin, China, has been opened. Fifteen students enrolled in the first class. The second class had thirty-six. This promises to be a movement of great usefulness.

The church at Delta, Iowa, will, in the future, support Mrs. Dr. L. B. Kline, Vigan, P. I.

Miss Mary L. Clarke will begin her furlough period in England, her native land, October next.

October next.

October next.

Frank Garrett of Nankin, China, is planning to spend the month of August in the Rocky Mountains with his children and with a brother and sister. He was in the Million Dollar Campaign in Texas.

It is expected that Mr. and Mrs. L. D. Oliphant of Japan will be permanently stationed at Tsuvingeles.

The Euclid Ave. Church, Cleveland, Ohio, will give the Foreign Society, \$2,400 for its

will give the Foreign Society, \$2,700 to low work this year.

Miss Edna P. Dale will take charge of the Girls' School in Nanking, China, while Miss Emma Lyon is home on her furlough.

Mr. and Mrs. Thos. A. Young are to be permanently located in Fukushima, Japan. They have been in the language school in

Last week the Foreign Society received two annuity gifts—one from Ohio and one from California.

Mr. and Mrs. Arthur Bowman now at Nantungehow, China, will be changed to Wuhu, China.

Wuhu, China.

W. R. Holder, Monieka, Congo Free State, Africa, reached Cincinnati, Ohio, June 17. He will remain in America some time on his regular furlough. It will be remembered that he went out from Birmingham, Ala., and was at that time the pastor of one of the churches in that city. He was educated in the College of the Bible, Lexington, Ky.

Secretary. Secretary.

The Sunday School

GREATNESS THROUGH SERVICE.

INTERNATIONAL UNIFORM July 12. UNIFORM LESSON FOR

d Luke 18:15-30. Memory Verses, 43-45.

JULY 12.

Read Luke 18:15-30. Memory Verses, 43-45. Golden Text.—The Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

American Standard Bible. *
Copyright, 1901, by Thomas Nelson & Sons. (Used by permission.)

(22) And they were on the way, going up to Jerusalem; and Jesus was going before them; and they were amssed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, (33) saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: (34) and they shall mock him, and shall kill him; and after three days shall rise again.

(35) And there come near unto him James and John, the sons of Zebedee, saying unto him, reacher, we would that thou shouldest do for us whatsoever we shall ask of thee. (36) And he said unto them. What would ye that I should do for you? (37) And they said unto him, Grant unto us mat we may sit, one on thy right hand, and one on thy left hand, in thy glory. (38) But Jesus said unto them. Ye know not what ye salk. Are ye able of rink the cup that I drink? or to be baptized with the baptism that I am baptized withal shall ye be baptized: (40) but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. (41) And when the ten heard it, they began to be moved with indignation concerning James and John. (42) And Jesus and unto them, Ye know that they my and shall be pour minister; (44) and when the ten heard it, they began to be moved with indignation concerning James and John. (42) And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them; and their great ones exercise authority over them; and their great ones exercise authority over them; and be

At the Heart of the Lesson BY REV. A. Z. CONRAD, PH.D.

Language is a very imperfect means of mmunication. It is meaningless without a ability to understand. Words convey toughts and feelings. There must be a communication. It is meani an ability to understand. thoughts and feelings. The correspondence between two before minds correspondence between two minds before there can be any real revelation of the inner life. The words of Jesus are empty until the soul is responsive to the purpose of Jesus. A man out of harmony with God finds little in revelation either to instruct inspire. God and his Book are inevit-y rejected unless the heart is obedient the divine will. A purpose to know d's will is the indispensable prerequisite a direct revelation to the soul. In sun-God's to a direct revelation to the soul. In sun-dry times and in divers manners God spake to the prophets and the poets and the holy men who were sympathetic with his pur-pose and thus could understand him. Jesus associated with himself a little company of to a associated with himself a little company of disciples and among them there were one or two who seemed particularly to understand him. The secrets of the soul can be told only to a soul susceptible to such secrets. Jesus was nearing the end of his public ministry. V. 32. "And they were on their way, going up to Jerusalem, and Jesus was going before them. And they were amazed and they that followed were afraid." There was an atmosphere of hallowed mystery about Jesus. As he neared arraid." There was an atmosphere of hal-lowed mystery about Jesus. As he neared the end of his earthly mission this seemed to increase. His enemies were awed in his presence and his intimates were amazed at his teaching, his bearing and his personal-ity. He was radiant with divineness.

IN THE TEETH OF THE TEMPEST.

"And he took again the twelve and began to tell them the things that were to happen to him." Why the twelve? They were best prepared to receive the secrets of the "passion." He could open his soul to those who had already learned something of its divine meaning. The wonder is that those who had aircany realized to that of its divine meaning. The wonder is that they could endure the narration which he proceeded to unfold. The prophecy of the coming events was simple and distinct. It was calculated to awaken faith when the dealered his supernatural infulfilment had declared his supernatural in-sight. He told them he was to be delivered into the hands of the religious authorities.

This was a thing, they though, avoided and much to be dreaded. Calmly he declared the certainty of betrayal. Furthermore, he did not hesitate to declare the certainty of condemnation. He was to be sentenced. For what? He had done nothing but love men into a larger life since the first moment of his public ministry. Yet, he was to be condemned. The injustice of it should have overwhelmed them. Then he was to be handed over to the Gentiles who would mock him, seourge and kill him. The recital was clined to the condemned that the condemned th was a thing, they thought, to be ed and much to be dreaded. Calmly eclared the certainty of betrayal. ermore, he did not hesitate to deand kill him. The recital was clieric. He does not conclude the fore macteric. macteric. He does not conclude the fore-cast of tragedy, however, without the tri-umphant assurance of his resurrection. This is the main point of this revelation. He would soon rise again. Everything is to hinge upon the fulfilment of this proph-ecy. His coming forth from the tomb on the third day would be the final guarantee of the established kingdom. It would be the third day would be the final guarantee of the established kingdom. It would be the promise and precursor of kingdom development. How little we understand ourselves. How insistent is self-interest. The virtue of self-effacement is rare as it is beautiful. The story of the tragedy of the Lord's death was not sufficient to eliminate self-interest. Through their mother, Salome, James and John come and present self-interest. Through lome, James and John James and John come and present request for exalted position in the ringdom. The prophecy of Jesus rekingdom. garding his kingdom had made cleat them that the hour was approaching clear some striking manifestation of divine power would place Christ upon the throne. He had already told them that the apostles would sit on thrones judging the twelve tribes of Israel. They would speak for their thrones judging the twelve I. They would speak for their Poor human nature! How places now. Poor human nature! How easily it loses sight of the suffering of others in its own inordinate ambition. "Grant that we may sit one on thy right hand and one on thy left hand in thy glory." It must have been like a sword thrust in the heart of Jesus. But no more than are our own expressed or unexpressed ambitions for preferment in the fact of himdow transdicts. now. thrust in the heart of Jesus. But no more than are our own expressed or unexpressed ambitions for preferment in the fact of kingdom tragedies. When the call of the cross is most earnest and we are appealed to by every consideration of the rede notive work of Jesus to throw ourselves un into the saving of men how ready unselfishly to make that secondary, or forget it entirely in our ambition for place. How it condemns littleness and our leanness. Are we not our littleness and our leanness. Are we not again and again appalled at some self-revelation of weakness, of pride, or self-seeking. The request was a petition. Not all petitions are answered as desired. Prayer is not prayer unless it has involved in every utterance, "Thy will be done."

CHRISTIAN ASSURANCE.

The answer of the Sons of Zebedee has uch to praise and admire. They answered, much to praise and admire. They answered, "We are able." There was in the heart a high resolve. There was a noble purpose. They were facing the tempest with the Lord. They knew it would break upon them but they were willing to go through it if only afterward they might be near him If they were self-centered, at the same time they were determined. In a large measure they spake the truth. It is true that with that w spake the truth. It is true that others they forsook him and fled. It equally true that one of them became first martyr and the other endured untold afflictions for his master's sake. Christian confidence is immensely important. There is a degree of positive assurance as to what we may do and endure, which is eminently desirable. We cannot and will not under-take tasks which try our souls unless we believe we shall be able to endure. But it is quite possible for us to overestimate our spiritual abilities. "Let him that thinketh he standeth take heed lest he fall."
Our confidence must always be tempered with humility and trust.

NO ARBITRARY ELEVATION.

"To sit on my right hand or on my left hand is not mine to give." V. 40. This scripture is easily misunderstood. It is employed by some to make Christ deny his my le. This

own deity. The meaning is perfectly plain.
What they desired was not something that
could be arbitrarily conferred. It is proper and probably better to translate it, "Is not mine to give except for whom it has been prepared." They were asking promotion and elevation independently of any worthiness to occupy it. It was not his to worthiness to occupy it. It was not his to give merely as a matter of showing personal preference. Our Lord was teaching this, that all spiritual promotion must have spiritual excellence as a reason. The relationship of honor would depend entirely upon spiritual oneness with himself and the Father. We need not concern our characteristics. upon spiritual oneness with himself and the Father. We need not concern ourselves about high positions but we may well leave to our Lord all the rewards of service. It is ours to be occupied with worth and worthiness.

"They which are accounted to rule over the Gentiles lord it over them." As true today as when Jesus uttered the words. Nothing is so easily abused as authority. The dictator degenerates into the tyrant. The world has suffered immeasurably misused power. This is not less dan misused power. This is not less de in ecclesiastical directions than in dangerous secular. The whole church has been imperiled by a hierarchical conception of church authority.

SERVICE AND SUPREMACY.

"But it is not so among you. But who-soever would become great among you shall be your minister." The relation of servof servbe your minister." The relation of ice to supremacy finds emphasis here. promotion is consequent upon un promotion is consequent upon unselfish service. The noblest life is one that serves service. The noblest life is one that serves the most. Over and over again our Lord illustrated and exemplified his own teach-ings. The incarnation was an act of con-descension. Service reached its climax in ings. The incarnation was an act of con-descension. Service reached its climax in the death upon the cross. Today, those loved most, esteemed most, are those who worship most devoutly and serve most humbly.

THE PREEMINENT MINISTRY.

"For the Son of Man also came not to be ministered unto but to minister." V. 45. This was the designation Jesus most freinistered unto
his was the designation Jesus
aently uttered regarding himself. He
ever seemed to think his deity would be
uestioned. His mysterious sayings, his
conderful doings, and his sacrificial dying
ere enough to establish his divinity. He
seemaative man. He sustained quently never questioned. were enough to establish his divinity. He was the representative man. He sustained a unique relation to all humanity for in his human nature he experienced what each child of the race experiences apart from sin. He stands as the incomparable example of self-abnegation and self-forgetting service. Of all who have ever lived he was most worthy to be ministered unto. Yet, he never solicited it. He never sought it. He devoted himself unremittingly to serving others. He was much with the self and the suffering. There was no were enough to others. He was much with the sick and the sad and the suffering. There was no ministry like his. Never was one so utterly indifferent to the immediate consequences of his acts of love. He did not wait for approbation nor was he disturbed by condemnation. He simply fulfilled the Father's will in perpetual bestowal of himself. The result was, healing and help and hope wherever he went.

SALVATION THROUGH RANSOM.

"And to give his life a ransom for many." That there was a transactional re-lation between God and man accomplished by Jesus Christ no one can doubt, who acpts the teachings of Christ respecting him-if, and the teaching of the apostles re-arding him. The very climax of his mingarding him. istry was his deliberate surrender of his life on the cross as a ransom. If language means anything it means that the death of Christ has distinct and definite relation to soul liberty. What Jesus accomplished was a real atonement. He changed relations we tween man and God. He changed them for-ever. He made adequate provision for the complete forgiveness of the whole human race. The cross is effectualized in each in-dividual instance through the hearty and trustful acceptance of the work of Jesus Christ in its behalf. If we are saved it is because Jesus Christ has ransomed us. "God was in Christ reconciling the world to him-self." To those who believe on his name he has given power to become the "sons of has given power to become to God." We are saved to serve.

914

at

35.

nv

is.

ly

68

nd

er

18

11

h

es d

The Mid-Week Service BY SILAS JONES.

TOPIC FOR JULY 8.

Paul the Convert. Acts 9:3-9; 26:12-18; 22:6-11.

Interest in the conversion of Paul will continue as long as Christianity remains upon the earth. Harnack has said that "Paul is the most luminous personality in the history of primitive Christianity." "We regard him as Christ's disciple, as the apostle who not only worked harder, but also accomplished more than all the rest put together. It was Paul who delivered the Christian religion from Judaism." If we would understand primitive Christianity, we must study Paul. If we would under-stand Paul, we must give attention to his

"WHO ART THOU?"

A vast amount of mischief is being done in the world by conscientious persons. These persons shut their eyes to what God is doing in the world. They take as the standard of truth a few propositions which the experience of past generations has formulated. To modify, add to, or to take from the opinions of the fathers is to deny the faith. Paul was very zealous for the traditions of the fathers. He meant to do the will of God. He was opposed to the disciples of Jesus because he believed they were defying God. But Paul was ignorant of some things which it was his business to know. If we undertake to keep the world from adopting new opinions, we ought to be very careful to know what we are about. It may be that the man we accuse of turning the world upside down sees more clearly than we do and is doing the thing that ought to be done now, while we are trying to uphold an order that has outlived its usefulness. Paul changed his attitude toward Jesus the moment he found out who he was. In later life the apostle deeply regretted that he had been so blind before his conversion. To his credit we can say that he was glad to follow the truth wherever it led him. He did not attempt to change the facts.

"WHAT SHALL I DO?" vast amount of mischief is being done the facts.

"WHAT SHALL I DO?"

"WHAT SHALL I DO?"

New truth modifies conduct. Opinions that have no effect on conduct may be ignored. As soon as Paul learned that Jesus was a very different sort of person from what he had thought him to be, Paul knew there was something to do. He did not say, "I will change my creed a little." He immediately made inquiry about his duty. His knowledge of Christianity was incomplete when he first asked what he should do. It would never have been greater if he had not seen the connection between faith and action. What he said in his writings to the churches about salvation by grace and by faith should be interpreted by the life he lived. The personal question is needed today. We know vastly more about many things than our practice indicates. How shall we make our homes more attractive? How shall we avoid the diseases whose causes we know and can control? How shall we make our influence count for good in every direction? What shall I do to give the church of God its full power over the hearts of men? A prompt use of what we know will bring wider and deeper knowledge.

A CONVERT WITH A MISSION.

A young girl decides to join the Catholic church because of its ceremonies and its mystery. A man unites with the same church because his wife is a member. For business reasons another changes his church relationship. None of these things moved Paul to change his religious associations. Those who unite with church for the reasons mentioned and for others of like nature are usually of small force in any church. Gal. 1:13-17; 1 Cor. 15:9-10; 9:1; Eph. 3:7-81; Tim. 1:15-16; Acts 22:3; 26:4-5; 21:39; 2 Cor. 4:6; Phil. 3:7. A young girl decides to join the Catholic

An Ideal School for fiirls and Young Women Sixty-fourth Year OLLEGE Next Session Begins September 16

Dorsey Memorial Hall, a \$36,000 building, completed 1911. Twenty-five college-trained, experienced teachers. Schools of Music, Art, Oratory, Business, Domestic Science. A Junior-college course leads to an A. A. degree. College-preparatory and Special Courses are offered. Careful attention to health and to character-training. Twenty-acre campus and athletic field. Home care. Best patronage. Certificate admits to Eastern colleges. For illustrated catalogue address

MRS. LUELLA ST. CLAIR-MOSS, President, COLUMBIA, MO.



Why Do So Many Ministers Use the Blick?

\$25.00 to \$60.00

Special Inducements to the Clergy

BLICKENSDERFER MFG. CO.

121 N. Dearborn St.

Chicago, Ill.

Do you wish to teach the principles of

Social Service to your adult class? If so, you will

want to use

The Gospel of The Kingdom

as the basis for your work. This is a monthly magazine, edited by Dr. Josiah Strong. In this little publication is given the most vital, timely, thought provoking, reverent and satisfying treatment of the big problems of the social order that has ever been offered to Sunday-schools. Rev. S. G. Buckner, pastor at Somerset, Pa.. who uses this literature in his great men's class of 150, says it is absolutely, the best thing published for the men's Bible class. The subscription price—50c a year—makes it less expensive than the usual adult lesson literature. Pastors and church leaders who wish to put into their church work new zest and inspiration will recognize at once the value of starting their classes in the study of Social Reform. Send 5c in stamps for a single copy of the magazine. magazine.

DISCIPLES PUBLICATION SOCIETY 700-714 East Fortieth Street, Chicago.

FARMERS

as a class are the most prosperous people in the United States.

In owning and improving their property they cause it to rise in value—by leaps and bounds. Witness the marvelous increase in value in WESTERN FARM LANDS in the last 10 years.

I act as your agent in securing

SIX PER CENT FIRST FARM MORTGAGES

from enterprising Farmers who want to expand and who offer the best security in the world—namely the FARM LANDS THEMSELVES—that are bound to increase

in value.

Send for my free list of safe, sure, sane six per cent FIRST FARM MORTGAGES.
Booklet.

CHARLES E. COLEMAN Manager of Estates Farm Mortgage Investments

542 South Dearborn Street CHICAGO



HARRY W. JONES Church Architect MINNEAPOLIS, MINN.

New York Office 25 West 42nd St., New Yor! City

YOUR LOST OPPORTUNITY

to increase your church attends

Can Be Regained if you adopt as your hymn book

GREAT REVIVAL HYMNS Number Two Orchestration Arranged for Ten Instruments

SSI pages of the best selected songs obtainable. Used exclusively in all the BILLY SUNDAY campaigns. The ONE BOOK that supplies EVERY NEED for CHURCH and SUNDAY SCHOOL. CHURCH and SUNDAY SURGOL.

Special cash with order price per hundred, eleth 885;

limp, \$18; manils, \$18.50; axpress not prepaid. Send for our special plan to supply new music at half price.

THE RODEHEAVER CO. 14 W. Washington St.



MONEY FOR YOUR CHURCH OR YOURSELF representing our special line of imported goods, sent on consignment. No advance money. Write today for plan. Japanese Art 7 Picture Co., 8104 Michigan Ave., Chicago.

The old-time Sunday school superintendent often had no other justification for his election to the superintendency than the fact that he was "a faithful brother" and a good man. Sometimes he did not know the first elements of religious education. Perhaps he had little education of any sort. Of the Bible he often knew little, and of the methods of instruction nothing.

This is not saying, however, that there were not superintendents in the old days who were masters both of Bible knowledge and of the principles of teaching. But such men and women were exceptions, rather than the rule.

Times have changed. Today the churches are demanding the very best talent for the critical positions of Sunday school leadership. Many city schools employ paid Religious Directors. These are usually university men, alert to the very best matters and methods of religious education. In smaller towns, where paid leadership is impractical, the superintendent is very often the public school superintendent, principal, or a teacher. In many cases the pastor serves as superintendent, and it is not an uncommon thing to hear such leaders declare that they consider the opportunities of this position the most fruitful afforded them.

This change means much. We believe that if our country is to be saved from the corruption that has destroyed many another nation, the chief reason for its salvation will be that it practices in its life the principles of the Bible, which is and will always be the chief text book of the Sunday school.

These Things the Modern Superintendent Knows

That is, if he is really alive to his tremendous responsibility:

He knows the literature of religious education.

He knows the strong and weak qualities of the various systems of lessons afforded.

He knows WHY HIS SCHOOL IS USING ONE CERTAIN SERIES RATHER THAN OTHERS.

Is Your Superintendent "Modern?"

See to it that he examines the samples of all systems available and that a choice is made for your school that insures the VERY BEST POSSIBLE Instruction in the Truths of Religious Education.

IT IS CRIMINAL NEGLECT NOT TO HAVE THE BEST when you are considering the question of material for SOUL DEVELOPMENT.

Disciples Publication Society

Publishers of

The Bethany System of Sunday School Literature

700-714 E. Fortieth St., Chicago, Ill.

SEND FOR RETURNABLE SAMPLES TODAY.

